Vol. XCVI, No. 6 June, 1937

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.

Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

(Title-page, Contents and Index to Volume XCVI go with this number.)

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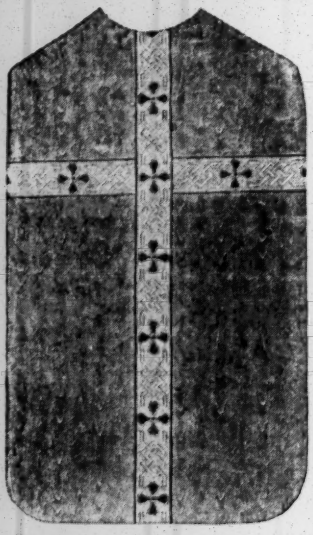

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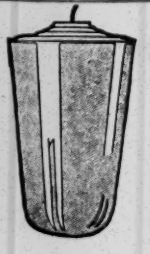

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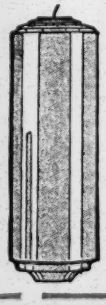

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VI.—(XCVI).—JUNE, 1937.—No. 6.

THE SACRED HEART

According to Pope Leo XIII.

IT IS with great admiration that Catholics peruse the lives of the successors of St. Peter—those supreme pontiffs who have guided the destinies of their Church since the days of the first Pope. They are of the firm belief that the Holy Ghost continues to suggest the eternal truths to those whose duty it is to teach them. Pope Leo XIII will always be remembered as one of the greatest teachers who graced the pontifical chair. That he was a prolific writer can be easily observed when one makes a brief survey of the twenty-two volumes of his "Acta".

After a careful examination and scrutiny of the vast amount of these Leonine writings, it is particularly interesting to remark his ever-existing tendency to expound some doctrine on our Divine Redeemer, Jesus Christ.

This great Pontiff has been hailed as the great sociologist, for all have heard of his most famous labor encyclical, *Rerum Novarum*. He has been praised as an exponent of Mariology, because he has devoted ten or more encyclical letters to our Blessed Mother. Yet very little account has been taken of the more theological and doctrinal trend of this illustrious Pontiff's writings.

Pope Leo specified on a solemn occasion the particular end he followed from the very beginning of his pontificate. He believed that his task was to show to the entire world the great treasures of Catholic doctrine; hence the very doctrinal and theological note which characterizes the majority of his encyclicals.

Bellamy [1] affirms that "Leo with less precision perhaps, but with greater amplitude, unction and eloquence, follows generally the ordinary method, commentating in turn on Sacred Scripture and Patrology, almost always citing Saint Thomas and putting his own reflexions amid it all. With such a style, all his letters show that it is the Supreme Doctor who speaks and the eminent theologian who holds the pen." The consecration of the entire universe to the Sacred Heart of Jesus, the encyclical on the Holy Eucharist, the devotion to the Holy Family, all these show the spiritual as well as the theological side of the figure of Leo. It is our purpose here to examine his "treatise" on the Sacred Heart as chiefly exposed in his encyclical *Annum Sacrum*, of 25 May, 1899. Leo XIII considered this as one of the greatest acts of his pontificate.

A close inspection of the texts of this encyclical shows something of Leo's character which has hitherto remained in the background. It reveals not only his sound theological training but also his profound, manly piety and devotion toward the greatest mysteries entrusted to the safekeeping of the Church. It is not our purpose to establish here a comparison between Leo's texts and those of other pontiffs who went before or after him. Each exposed the same doctrine, but in a different manner peculiar to his personality. Hence after putting Leo's texts to a rigorous inspection, we find him to be a true Christologist, in every sense of the word, in spite of the fact that he did not put his Christological writings in a matter-of-fact form. His doctrine on the Heart of Jesus and the kingdom of Christ is rather original, because he introduced and recommended as a common doctrine of the Church, the Sacred Heart of Jesus which was notably omitted by St. Thomas,[2] even though it was known and explained by Saint Albert the Great.[3]

The success of any cause depends greatly on the enthusiasm of its exponents. When men band themselves together to forward some worldly claim, they have a special "theme song" or they raise aloft a new flag which expresses the aim they have in

[1] Bellamy, J., *La Théologie catholique au 19ième Siècle;* Gabriel Beauchesne, Paris, 1904.

[2] Cf. Leconnet, R. D., *La Vie de l'Eglise sous Leon XIII;* Librairie Felix Alcan, Paris, 1930.

[3] "Die Herz-Jesu Lehre Alberts des Grossen" (dissertation) of the "Angelicum," Rome, 1935 (not yet printed).

view. We need a symbol to kindle our enthusiasm for our Divine King. The Holy Father has given us the Heart of Jesus as the sign, when he says: "Whilst the Church, in her early days, was being oppressed by the yoke of the Caesars, the Cross appeared in the sky to a young emperor. . . . And to-day yet another and *most auspicious symbol* is offered to our eyes—*the Sacred Heart of Jesus,* crowned with the Cross, and surrounded by brilliant flames." [4] The Sacred Heart is put before us by Peter's successor, in the most emphatic way, as *King of the Universe.*

For the sake of clarity, we shall consider his doctrine on the Sacred Heart under two headings: first, the historical background of his consecration to the Sacred Heart, and secondly, its doctrinal explanation.

In order to understand the importance of this encyclical enjoining the consecration to the Sacred Heart, we must place it in its proper historical setting. We shall briefly compare the homage rendered to the Sacred Heart: a) before Leo's time; b) at his time.

Before Leo's time. It is very significant that in the study of the devotion to the Sacred Heart before the pontificate of this illustrious pope, the principle reason, its motivating purpose was the acknowledging and returning of the love of the Sacred Heart, the *royal aspect* hardly being mentioned. Christ showed His love for us in many and diverse ways, thus earning for us salvation. In the first centuries there existed a certain devotion to the love of God, whose principle author was St. John. But strictly speaking this was not the devotion to the Sacred Heart, because it failed to recognize especially the Sacred Heart as the symbol of that love. In the eleventh and twelfth centuries are found the first real traces of devotion to the Sacred Heart, and the Benedictine or Cistercian monasteries were responsible for its introduction.[5] St. Gertrude is also one to whom this devotion owes its partial existence, for her life and apparitions

[4] Taken from "Annum Sacrum"; found in *Acta Leonis XIII* (A. L.), vol. 19, p. 73.

[5] For the Middle Ages—the spirituality of the Cistercian and mendicant orders regarding the Sacred Heart see: Karl Richstätter, S.J., *Die Herz-Jesu Verehrung des deutschen Mittelalters,* 2 edit. München, Kösel-Pustet, 1924, pp. 50-277, also Angelus Walz, O.P. *Compendium historiae ordinis Praedicatorum,* Romae, Herder, 1930, p. 111.

greatly resemble those of St. Margaret Mary, though both were confined to an individual devotion at first. From the thirteenth to the sixteenth century, its propagation was begun. It was practised everywhere by pious souls, nevertheless remaining in the individual order of things. It gained force in the sixteenth century, being constituted an objective devotion with prayers already formulated. Saint Francis Borgia, Saint Peter Canisius and others were its first champions, not to mention the Venerable Marie de l'Incarnation. Still the devotion remained a private one, until the time of St. John Eudes, who was the first to make it public.

The real devotion, however, awaited the famous vision of St. Margaret Mary, a pious Visitandine nun in the monastery of Paray-le-Monial. We do not intend to go into detail on this subject about which hundreds of books have been written. We know of her visions, her difficulties in making them public, and it was not until after her death that this devotion gained ground.

It is very important that we note how the Church, in approving the devotion to the Sacred Heart, did not trust to the visions of St. Margaret Mary. The Church abstracted these and examined the worship itself. "Her visions could have been false, but the devotion would not be any less worthy or solid. However, the fact is that the devotion was propagated chiefly under the influence of the movement started at Paray-le-Monial." [6]

In 1856, at the urgent entreaties of the French bishops, Pope Pius IX (Leo's immediate predecessor) extended the feast of the Sacred Heart to the universal Church, and as a result, the acts of consecration were spread everywhere. In 1850, groups of the faithful consecrated themselves to the Sacred Heart. It was not until 1875, however, that Pope Pius IX was presented with appeals for approbation of certain consecrations to the Sacred Heart. In his "Consecratio humani generis" (1875) he approved of these consecrations, but it was still not considered personally his own consecration; because he merely put his stamp of approval on the letter submitted to him. On the other hand, Leo XIII summoned great theologians and, after gathering the facts, he made this Consecration a personal work, with abundant theological passages. Thus the difference between the two con-

[6] Jean Bainvel in the *Catholic Encyclopedia*, vol. 8, p. 184.

secrations can easily be discerned by reading the two encyclicals carefully.

At the time of Pope Leo XIII. The recounting of this history is necessary, because Leo refers to it in two distinct places in his Sacred Heart encyclical, references which would not be understood without knowing a little of the historical background. Although Leo showed great evidence of his faith in this devotion, nevertheless it was not until 1899, toward the end of his pontificate, that he consecrated the whole world to the Sacred Heart. We can perceive its gradual development in the Leonine writings when we consider how in 1872 Cardinal Bishop Pecci (the future Leo XIII) consecrated his diocese to the Sacred Heart [7] and as Leo XIII on 28 June, 1899, he published a decree "urbis et orbis", raising the feast of the Sacred Heart to the rank of first class in the Universal Church.[8]

In order to understand the letter itself, let us for a brief moment examine the circumstances which prompted its composition. Pope Leo had announced the circumstances as far back as 1888 in his *Exeunte*, when he declared: "The means and the way to heal the wounds from which the world suffers is to have recourse *not only in public, but private life* to Jesus." [9] Still no signs of formal consecration. No doubt he had been moved by the revelations of St. Margaret Mary, as he himself says, yet it was another pious nun who presented her personal appeal to our Pontiff on grounds of divine inspiration. Sister Mary of the Divine Heart, a sister of the Good Shepherd from Oporto, Portugal (born Mary Droste zu Vischering, grand-niece of the celebrated archbishop of Cologne), made known to Leo in 1898 and 1899 that she had a supernatural mission from Christ; namely, that Christ wished her to suggest to the Pope the idea of consecrating the entire world to the Sacred Heart; not only baptized persons, but all other human beings, for whom Christ gave His life and His Blood.[10] Information concerning the character and purported vision of Sister Mary, together with notices gathered together by the Pope before certain

[7] Cf. Schmidlin, Josef, *Papstgeschichte der Neuesten Zeit*, Pustet, München, 1934, p. 336.

[8] Cf. Schmidlin, *op. cit.*, p. 553.

[9] *Acta Leonis XIII*, vol. 8, p. 411.

[10] Louis Chosle, *Sœur Marie du Divin Cœur, née Droste zu Vischering*, Paris, Beauchesne, 2 edition, 1906.

eminent theologians (especially before Cardinal Mazzella) on the universal character of the work of the Redemption—all these facts led the Pope on 25 May, 1899, to consecrate the entire human race to the Sacred Heart, by means of his *Annum Sacrum* (just two days after the death of this pious nun). This encyclical determines the advance of Christ toward the Christian soul and the methods of union of that soul with Christ.

It would be utterly unethical, as well as historically incorrect, for us to state that Leo by this consecration made an official pronouncement regarding the nature of the manifestations made to this holy religious. All that the Holy Father decided in his pontifical capacity was that the consecration proposed by Sister Mary was sound and coincided with the teaching of the Church and was profitable for the salvation of souls. The consecration stands on its own intrinsic worth and that worth or excellence is guaranteed by Holy Mother Church. Sister Mary died on the feast of the Sacred Heart, two days before the publication of the encyclical, which was deferred to the following Sunday.

The doctrinal explanation of this encyclical embraces two distinct phases of Christology, for Leo seems to consider our Lord as Priest and King of the Universe. The Priesthood of Christ is intimately connected with the Sacred Heart; for, as we shall show, Leo not only gives to the Sacred Heart a "royal" aspect, but also considers it from the physical and sacerdotal point of view.

In many different places in this letter he refers to Christ as the Redeemer, therefore the Priest who by His vicarious atonement paid for our salvation; hence He is worthy of special honor. "But now, a still more excellent form of homage is presented in our mind; it will be the plenitude and crowning of all honors which are rendered to the Sacred Heart, and we are confident that it will be agreeable to Jesus Christ our Redeemer."[11] He says in the beginning of his letter that he is following the example of his predecessors in consecrating thus to the Sacred Heart. The most valiant was Pope Pius VI, who in his Bull *Auctorem Fidei* (1794) condemned the Jansenistic Council of Pistoia which stated that Jesus Christ was adored apart from the Godhead. He gave his reason in saying: "It is

[11] *A. L.*, vol. 19, p. 72.

injurious to the faithful worshippers of the Sacred Heart who adore It as the Heart of the Person of the Word, with which it is inseparably united." [12]

Leo becomes very forceful and emphatic when he extols the work performed by Christ here on earth, intimately connected with His Priesthood. Listen to his words: " The authority of Christ comes not only by right of birth (because He was the only-begotten Son of God), but also by virtue of an *acquired right.* He it was who rescued us from the powers of darkness, He also spent Himself for the Redemption of all." [13] Not only Catholics, not only those who received Christian baptism, but all men without exception became an " acquired people ". Then he borrows the proof of St. Augustine: " Do you wonder what He bought? Look at the price He paid and you will discover what He bought. The price is the blood of Christ. What can equal it in value? Is it not the entire world? all people? It was for the whole world that Christ paid such a ransom." [14] Does not this passage refer to the sacrifice of Christ on the Cross, enacting His sacerdotal rôle? Hence He " deserves " something in return, as it were. That is one of the reasons why Pope Leo is consecrating the entire human race to His Sacred Heart.

In other letters Leo mentioned and showed his teaching on the Sacred Heart. In 1893, in his discourse to the Associates of the Apostleship of Prayer, he made several significant remarks which are worthy of note. He exhorted them to special invocation of the Sacred Heart, stating that " another motive still increases our affection toward you, namely that you are not only apostles of prayer, but of *prayer addressed to the Sacred Heart of Jesus.*" Further he continues: " And as a generating principle of Christian society has been the love of this Divine Heart, this same love must needs be the principal restorer." [15] The most salient passage comes further on: " Make every effort to pattern your hearts after the model of that of the Saviour, *of this Heart whose mortal life was one of sacrifice.*" [16] Therefore Leo considers the sacerdotal power of Christ's " life of sacrifice ", as we have already shown. These texts without com-

[12] Denzinger, no. 1653.

[13] *A. L.*, vol. 19, p. 74.

[14] St. Augustine, *Tractatus 120 in Joanneo.*

[15] [16] Taken from *A. L.*, vol. 20, p. 74.

mentary show the intimate connexion Leo makes between the Sacred Heart and the sacrifice of Christ. Pope Leo makes many significant precisions on the Royalty of the Sacred Heart. If one were to seek a brief résumé of this entire encyclical, he could do no better than refer to Leo's words toward the middle of the letter. We quote: " It is therefore truly in our power to make Him a gift by our good will and the devotion of our heart. For in consecrating ourselves to Him, not only do we recognize His authority, *but we also accept it.*" [17] Therefore, not only is this consecration one of love, but it is one of submission, an idea which is special to Leo, for it brings out the idea of Christ's Kingship over all men, whose royalty must be recognized.

We know that the Sacred Heart is the material and partial, although not the formal object of divine adoration (*latria*). In other words, we worship it " in itself ", but not for its own sake; because " in itself " indicates the material object of divine worship, while " for its own sake " indicates the formal object. This sole formal object and motive of adoration is the Divine Person, due to the hypostatic union. This is the teaching of Leo, although not couched in these formal terms. Let us examine one of his texts: " Since the Sacred Heart is a symbol and image of the infinite love of Jesus, a love which urges us to love one another, it is quite natural that one should consecrate oneself to His most august Heart; in doing this, one makes an offering of himself, and binds himself to Jesus, for all honor . . . . *toward the Sacred Heart is addressed to the person of Christ Himself* ". When we adore the Sacred Heart it is not on account of the organ itself, but because it belongs to a divine person. So we have the material object of this devotion: " honor toward the Sacred Heart ", and its formal object—" the person of Christ ".

Leo, after stating the fact that new motives have prompted the writing of this letter, immediately enters into the doctrine. He significantly states: " This testimony of honor, etc. . . . is fitting to Jesus Christ." Here we have immediately set before us the essence of the consecration. He then gives the scope of His empire. He quotes the prophets in proving the royalty of the Sacred Heart. How firmly he stresses it! He is the King

[17] *A. L.*, vol. 19, p. 75.

of the "spiritual Sion" and affirms this Himself when He is brought before the Court of Pilate.

The Sacred Heart is an unfathomable source of hope for those who trust in Him. This is shown by Leo when he finishes extolling the Sacred Heart as a symbol of love and adoration. Hence the consecration is based on this symbolism. It is the symbolism that gives it its meaning and its unity. In his consecration proper he raises the Sacred Heart to Kingship over the faithful: "Be Thou King over the faithful" and heretics—"*King* over those who have error," and over *infidels*: "over those who live in superstition". Hence we see the royalty of the Sacred Heart brought out very forcibly in this encyclical, and cannot possibly avoid special inspection. Leo is truly the Christologist, but nowhere is he more expressive than in this capital letter, in his glorification of the Sacred Heart.

JOSEPH A. MOYNAHAN.

Rome, Italy.

THE PRIEST EDUCATES HIS CATHOLIC BOYS TO PURITY.

MEN who face facts as they are will agree with Father Furfey that it is not in our power to choose whether or not a boy will get information on matters of sex. He will get it anyway.[1] For most seventh and eighth graders ignorance simply does not exist. In a careful study of nine hundred high school boys from 1928 to 1931, Father O'Neill found that about sixty-eight percent of the boys were enlightened on the general facts of sex life in the seventh grade, twenty-two percent in the sixth or lower grades, and about ten percent in the eighth grade.[2] Exner in his study of nearly one thousand college men, reported that for about sixty-three percent of them the time of enlightenment on matters of sex was before the age of thirteen. About ninety-one percent of the men studied by Exner claim that they were forced to obtain their knowledge of sex from the street. Seventy-nine percent of these admit that the introduction was bad in effect, and led to harm.[3]

Some proper sex education and training in chastity is evidently an absolute necessity for the optimum character development of boys. Even more than instruction, boys need guidance in matters of sex, sympathetic, well-informed, individual guidance. Why then does not the parish priest reach his Catholic boys with a proper, balanced, and spiritualized training in chastity before they turn aside for the dirty stories, pictures, and name language of the fence, the freight car, and the public toilet?

Without any doubt the desirable and ideal training in chastity would be given in the home. Parents should be able to give their boys the sympathetic and intelligent guidance in matters of sex which they need. As a matter of fact the great majority of well-meaning Catholic parents are not indifferent, nor unwilling. But they are helpless when faced with a duty so difficult to fulfill, and so fraught, as they feel, with danger. Ill prepared for the task, they are disinclined to accept it. Rather they maintain an uneasy and distressing silence. " What shall we

[1] Paul Hanly Furfey, *The Gang Age*, p. 75. New York: Macmillan, 1926.

[2] M. T. O'Neill, O. Carm., *A Study of the Moral Principles Relative to the Sixth and Ninth Commandments of Nine Hundred High School Freshman Students*, p. 7.

[3] M. J. Exner, " The Sex Factor in Character Training," *Journal of Social Hygiene* X (1924), pp. 385-396.

do? " they frequently ask. " We don't know how to approach them. We don't know what to say. And how shall we say it? " Until the parish priest has seen to it that parents do know what to say, and how to say it, he should provide for his boys of the here and now that sympathetic and intelligent guidance of which they are in so much need. The following pages attempt to embody some suggestions as to what must be said and how to say it.

Usually, as is well known, the sexual powers of a boy's body have developed and often functioned before he is fifteen. Particularly because adolescence is a period of physical, emotional, and intellectual restlessness, he can hardly help being conscious of this development. He becomes prey for passions and temptations which he never knew before. The very unrest of adolescence, with its zest for new experiences, tends to make it easier for him to go wrong unless he knows what is right. Too long it has been an unexamined assumption that discreet information and assistance arouse a boy's curiosity and passions. Why, as a matter of fact his legitimate curiosity has already been aroused. And it will be satisfied. Capable guidance and instruction on matters of sex therefore are not dangerous. Given properly and in time they are an imperative necessity to protect a boy against himself, and to place in his hands a powerful discount against the " wisdom " of the street. A boy must know what view of sex is the right one, and that any other is wrong. It is better that he learn a year too early than a minute too late.

To maintain that boys who sin sexually in thought or act are at first the victims of appalling ignorance and then of enervating fear is a sane optimism and close to the truth. Indeed this ignorance and fear often lead Catholic boys to make confessions which are at least materially bad. They suspect that what they have done is wrong, but their misinformation and suspicions of a kind make it easy for fear to suggest specious reasons why they should mention nothing in confession. Such a state of ignorance and fear is a real misery, and the cause of more harm to body and soul than all the horrors which have overlong been pictured in too many confessionals when a boy did find courage to enter one and accuse himself. Here the confessional grouch can do his worst. Boys who confess or even hint at sins of

impurity almost always need understanding sympathy, information, and ideals, not the confessor's impatience, suspicion, censure, and threats of physical or spiritual damnation.

Sin can be forgiven in the confessional, and the sinner encouraged to do good. But habits of sin cannot there and then be broken. Here is the real task, whether within or without the confessional. Self-abuse, the sexual habit most commonly to be dealt with among boys, begins in most cases while the mind and will of a boy are befuddled with ignorance and fear, and almost always before he makes any mention of it in confession. Sex is brought into a boy's confession only after the harm has been done. A boy does not actually will to start the practice or habit of self-abuse. The fatal first time like as not is an accident. Before he can pull himself together, either of his own accord or with the help of another, the practice is upon him as a habit. Confessors too will do well to remember the statement of Allers, an eminent Catholic psychologist, that:

> It has long been known that the assertion that health suffers from such practises is quite false. It is a survival from an antiquated period of medical knowledge and arose from inadequate or insufficiently understood observations and various prejudices that do not stand examination. The time has come to remove such false teachings from educational literature and to stamp out the various "popular" writings on the subject.[4]

In any case, before a priest can talk successfully to a boy about sex he must have the boy's confidence. The boy must regard him as a friend. Now a boy's friends are those whom he feels to be genuinely interested in him, interested enough to bother about him. Does a priest consider boys as something worth while bothering about, or does he merely tolerate them, even regard them as noisy nuisances? Does he take them seriously? Does he bow to their fierce desire to be recognized no longer as "kids", or does he make them feel horribly young and quite unnecessary? For a priest to fall in with the overwhelming adult tendency to treat boy as a "kid", to show, to manifest cruelly by attitude and act that he is only being tolerated, that everyone is waiting for him to grow up, is to destroy the one easy route that leads to a boy's friendly confidence. A priest,

[4] Cf. Vera Barclay, *Practical Psychology in Character Development*, p. 151.

therefore, as any elder, if he would have influence with a boy, must go out of his way to meet the boy as he expects to be met. In his own mind a growing boy feels that he is already grown up, and that his problems are as real as they are.

Interest in boys and friendship for them therefore means that the priest will make each particular boy feel that while he is present he is the only one that counts, and that he counts a lot. He must plainly show each boy that he is welcome, and not merely tolerated. More quickly than any one else a boy can sense whether or not he is talking to a real friend. The only attitude which will secure from him that wholehearted and complete trust so necessary for him to talk about matters of sex is sympathetic understanding, the open or tacit assurance of friendship, affection, no matter what he may have done. A boy after all has nothing in the way of accomplishments to offer to the world of his elders; he can offer only his loyalty, his devotion, and his affection. Refuse these and you have lost a friend, a confidence, and perhaps a soul; accept them, show that they are appreciated, and welcome, and you have made a loyal friend, a trusting confidant, and perhaps an extraordinary saint.

The success of such a program, it has been objected, is entirely too dependent upon the personality of the priest. Truly much does depend upon personality. But here as elsewhere the necessary effective personality of any individual depends on fundamental attitudes. These like virtue need not at first be spontaneous. They can be cultivated. They can be developed with practice. Personal interest in boys does not mean that the priest need be on terms of intimate friendship with each one. His interest need only be of a priestly sort — a professional friendly interest in the Christlike sense of the term. He must be convinced of the worthwhileness of boys as boys, as souls to be saved. It means Christlike generosity and unselfishness — time, effort, patience, and souls. Boys have souls as well as adults. Boys' work is a pastor's work. If a priest really believes that, his boys will be the first to sense it and respond.

Needless to say, every attempt at a formal sex education and training in chastity must be prudently conditioned by the types of boy with which one meets. There are first of all those boys who have some knowledge of sex, albeit wrong knowledge, and

who possibly may have already had experience with sin. There is a second class of boys who know little or nothing of sex or sin, whom we may hope properly to educate in the matter from the very first. Distinguish again within these two classes of boys those of good general moral character and firm will, and boys with whom one must be especially prudent—those whose general moral character is weak, those of fickle, passionate, and flabby will.

In almost every case a most important preliminary is this: the occasion for bringing up the subject of sex should be as incidental as possible, and the discussion itself should be matter of fact, casual, eye to eye, and unemotional, at the same time serious and reverent. Usually, if a priest has first of all gained the confidence of a boy by interest in him, he will be willing to talk when the subject is broached. With an older boy who can be presumed to have heard no more than the vulgar or sinful side of sex, the subject might be broached in some such way as this. " John, do you hear any dirty talk going on among the boys, at school, on the corner? Now we are pretty good friends, aren't we? Wouldn't you rather we talk this thing over, and get the right dope on it, than get all kinds of wrong ideas from other fellows? " Or again, " Say, John, suppose you and I tackle this Sixth Commandment and the whole business of sex, and have a decent, straight talk on it."

The priest should try to find out just how much information or misinformation there really is. A simple but direct questioning as to what a boy knows regarding talk and act usually brings this out readily. For example: What does the Sixth Commandment mean to you? What is forbidden by the Sixth Commandment? How can a young boy sin against the Sixth Commandment? To what do bad thoughts lead? etc. . . . The answer to these or similar questions will more than likely reveal the boy's own state as regards habits and possible sin. There is an obvious advantage in trying to have him be perfectly frank and open with you, but the point need not be pressed. If a boy does not respond to the sudden, " How about yourself, John? " or " Had very much trouble yourself? " pass right along. However, if the questioner is businesslike, and not too evidently impressed with the unusualness of it all, he will be very likely to succeed. Here above all sympathy, decent human sympathy, is a trump card.

Now it is altogether important to clear up for a boy exactly what is sin, and what is not sin. Ignorance and misconception on this point is a cause of much mental anguish and distress. Too often his only moral yardstick on sex is the twisted half truth that "everything against the Sixth Commandment is a mortal sin!" This barbarism was evidently meant to convey the real truth that all deliberate violations of the Sixth Commandment are mortal sins. A boy finds it distressingly hard to distinguish between sin and temptation. In general then it must be put across to him that sin is essentially in the will. He can only sin when he really wills to do or permit what he knows to be wrong. The following three principles should therefore be simply and clearly stated for him, and then explained carefully.

1. It is a mortal sin deliberately to seek, deliberately to bring about, deliberately to delight in illicit sexual pleasure, complete or incomplete.
2. A deliberate act of immodesty, done without sufficient reason, is a mortal sin if it constitutes a grave danger of leading oneself or another to any sort of sexual pleasure or desire for it. An act of immodesty may be only a venial sin when by its nature it does not produce in anyone sexual pleasure, or seriously sinful desires.
3. A deliberate sin of desire to act impurely is almost as serious a sin as if the act were committed.

For those who are interested, Father O'Neill has a fairly comprehensive and satisfactory English treatment of the detail of such an explanation.[5] It might be said in passing that some definite instruction of the sort would be a vast improvement over the present inadequate, usually rather vague and pious baby talk to be heard in religion classes for eighth grade and Catholic high school boys.

After establishing these principles clearly, it is absolutely necessary to correct misinformation. Usually this means an explanation of sex as a God-given faculty, something not sinful in itself, but good. God does not give us things which are bad in themselves. The noble purpose of sex should be brought out clearly with all emphasis on the fact that its use is a coöperation

[5] *Op. cit.*, p. 16 ff.

with God in creating a new human being, a wonderful and sacred power. Then should be explained the possibility of the abuse and sin of sex. Boys should be rid of an idea entirely too prevalent among them that sex is wrong simply because it is pleasurable. It should be pointed out that God has connected pleasure with the use of sex as a means of insuring the continuance of the race, and that taken in its proper circumstances it is most legitimate. Abuse of sex and not its use makes the sin. A picture of the Roman Vomitorium helps a boy to see quite clearly the difficult idea that a God-given faculty may be perverted, when the pleasure is taken and God's purpose denied.

In general boys of this age know the biology and physiology of sex, and need only to have the right Catholic moral point of view driven home to them. In doing this it is most effective to point out that the delicacy of the sex organs, their sensitiveness to pain, that they must be protected during exercises, is in direct proportion to the delicacy, nobility, and sacredness of their function, just as with the other more vital organs, the heart and the brain. A boy gets this idea readily, and it means something to him. As further insurance in this right point of view, he should be supplied with the proper and correct names of the sex organs, and their functions, so that he will not have to resort to the obscene labels of the gutter, with which one may be sure he is well acquainted.

For every boy the inevitable and natural phenomena of sex, involuntary desires and imaginings, thoughts on matters of sex, dreams, erections, and nocturnal emissions should be explained. This last event is ordinarily a source of much distress to a boy, and, when unexplained, is distorted into all kinds of queer notions of sin. Many a boy, pure, healthy, robust, thinks himself a " bum ", a " rotter ", simply because he is tempted daily with sexual thoughts and movements. Finally the priest should be ready to answer questions, even go out of his way to encourage them. Questions are important in clearing up any special difficulties of the individual. Often a boy will have such ideas that pimples on the face, and large organs, are tell-tales of self-abuse. These and similar quack ideas should be thoroughly squashed.

So much for information. The priest's chief task is to turn a boy's will away from sin and toward virtue. Most particularly is this true when habits of sinful thought and act have

already engrooved themselves in mind and will. He should show the boy how to wear away those habits. He must help him do it. Hence he should present intensely and strikingly motives and ideals and reasons why. A most valuable aid from the natural point of view is to give the boy that sense of security, that feeling that he is not alone, but that you and he together are going to work out a solution for his troubles. The realization that he has an ally, a confidant, is of inestimable importance in helping a boy. It will, at least in the beginning, be a powerful motive in getting him started. A next idea for the boy is that what is past is past,—indeed unfortunate, but PAST. From now on he looks forward not backward. Eyes to the front. One should not open up for him a quite hopeless vista, by simply telling him that he must overcome a habit, the strength of which he has already too keenly felt. Such a prospect will defeat a boy before he starts. No, all guns are to be trained on the next temptation to sin, the next two or three days. That is not so hard or so hopeless. He can do that easily. Then at the end of that period he does not look back, but sets three more days to keep straight. And so on. Nor does he even add up his victories. He concentrates only on the future. The good psychology of this point cannot be overemphasized; it gives hope and confidence to what might ordinarily appear to be a hopeless task.

Why must a boy not sin? First of all, simply because it is a sin, a serious sin, an offence against God, putting him in danger of hell. Is a momentary pleasure that the devil offers comparable to eternal damnation? God has given him a marvelous power to be used only under definite circumstances; he is responsible to his Creator directly for the manner in which he uses it. If he uses it properly, it will be a help to get him into heaven; if he abuses it, it will help shove him down into hell forever. God trusts him to play the game, to play square. God puts him on his honor. Is he going to be a real man, or is he going to show God how much yellow there is in him? Will he be a loyal soldier or a Benedict Arnold? By doing the right thing in matters of sex he can in a most telling way demonstrate the love that any Catholic boy has for God; for loving is doing, and doing something hard, not just talking. This religious motive, this supernatural motive, will in the long run be the

only motive of any real value to a boy. But in a great number of cases it will not immediately be the strongest. A priest must help him build up to it by giving him any and all possible motives, even the most human and most natural. If they will help a boy in any way to keep from sin, that is their sufficient qualification. Again, if the boy is given reason to value the priest's interest and confidence he will not want to do anything that the priest would not want him to do. This is a most effective means of helping a boy get a grip on himself. Further, the ideals of decency and self-respect will influence him very much. He wants to square his shoulders with the best of men. A clean-minded, healthy man does everything in his power to keep away from such sins. A boy can show how much a man he is by the battle he tries to put up.

Greatest of all helps for a boy will be divine grace. It is important that a priest convince him that any attempt to fight his battle without the help of God is about the same as trying to swim the English Channel without arms or legs. The priest should give him some detailed course of action, a definite plan by which he can get God's help, by which he can gradually acquire habits of virtue and overcome habits of sin. Here of course the sacraments will be his greatest ally, because through them God works with him directly. A priest should stress the necessity of frequent Confession, Mass, and Communion. Decide just what in his case " frequent " can mean, and have him carry out the schedule approved. Suggest a manner of bringing up the subject in each Thanksgiving in a personal way, a short talk with God to help him get strength. Each Communion is to take care of him until the next. His next most powerful aid is prayer. Here again be specific. He will say just one extra Hail Mary every night to get the indispensable aid of his Blessed Mother. He will put his whole heart into this prayer. Each Hail Mary will take care of the next twenty-four hours.

Then some hints for handling each temptation. A priest should find out what are the boy's peculiar occasions of sin, whether of time, of place, or of company. These must be ruled out if he is going to coöperate at all. He cannot expect to put a lighted match to a case of dynamite, and at the same time not want it to blow up. Above all, in the presence of a temptation he must keep calm, not try to get over it, but to get under it,

to give it the slip. If he allows himself to get all worked up and excited his chances of giving in are much greater. The devil is out to get him; he is trying precisely to get him so sufficiently excited that he will easily give in. Hence it is to be a battle of wits; he must fool the devil, make a joke of the temptation, laugh out loud. The psychological effect of this last is important in breaking that enervating tension which sexual temptation helps to create. He should say short ejaculatory prayers, start doing something else, run around the block, go where other people are. He should think of the most interesting things he can, imagine himself the hero of a football game, a fire, anything,—just as soon as he feels the temptation coming on. He should take pride in being clever, in seeing how well he can fool the " old boy ". And finally each time he does win the fight, he should for his own sake make much of that grand feeling of strength which comes of victory, so that when the next temptation comes he will be able to think of the victory.

It must not be thought however that a single talk or a single resolution is going to solve the problem once for all. Nor can it be forgotten that the boy may fall again. A habit is not overcome immediately by a fine speech plus all sorts of good will and even grace. Hence a priest should point out to the boy that another fall, while not to be looked for, is not impossible. If it should happen, then an act of perfect contrition, and Confession as soon as possible. Incidentally the priest should make sure that a boy knows just what an act of perfect contrition is.

Above all despair and discouragement are to be guarded against.

> Anyone who has investigated youthful or adult addicts to such practices is aware that they are not depressed and discouraged on account of their sexual habit, but that they are enslaved to these habits on account of their discouragement. There is here yet another example of the vicious circle,—from discouragement to defeat, and from defeat to discouragement.[6]

A boy must not feel that any further slip is going to make him lose his self-respect in the priest's eyes, or that he is going to lose the battle. He must be made to feel that under any circumstances he can come back, must come back, that because of his revelation the priest thinks not less, but more of him. Inspire

[6] Vera Barclay, *op cit.*, p. 151.

him with confidence; others have won victory, he can do it too. Each temptation passed becomes a victory, making the next easier. The ideal of course is a clean record, but a fall, while being unfortunate, should not in any way discourage him. He must pick up and fight the harder for it. Give the boy an ideal to strive for, plenty of enthusiasm to go after it, with the confidence that he is not alone. Believe in him, show him that you think he has the " stuff ".

Finally give him something positive to work for, not something negative to get rid of. Encourage his interests in sports, in books, in music, in anything wholesome. This is the only way to replace that strong allure that sex sins have. In taking one away the priest must give him something upon which all his previously misdirected energy may now honestly be expended.

In dealing with that second class of boys, ten, eleven, or twelve years old, who know little or nothing of sex or sin, the priest should so know his boys that he can be guided in each case by the mental and physical development of the individual, and by his possible questions and curiosity. It is moreover especially useful that the priest have their friendship and absolute trust. For as always moral training has a peculiar power when it comes from persons whom one loves most.

In the world in which he lives nowadays, how much ought the average boy who knows little of sex or sin be told? He ought to be told just as much, in the right way, as he is shortly going to find out in the wrong way. And that is considerable. It is suggested that with a boy of this class, the priest follow some such procedure as the following. At some opportune moment on a swimming trip, on a walk, in the course of an auto ride, during some casual conversation at the club, or even in the confessional, if he will, the priest brings up the subject in this fashion: " Say, Bill, how about you and I having a talk on this business of purity, sex, and all that? " Almost inevitably, if the priest knows his boys, the answer will be, " Sure ".

Then it is up to the priest to do most of the talking. He ought beforehand to have his points organized in a sort of story form. For instance, we know that God created everything in the world,—the earth, stars, trees, and flowers, something of everything we see around us. He created Adam, the first man, and gave him an immortal soul and a body just like ours, with

eyes, and ears, and hands, and feet, and nose, everything. He gave him, us all, and you that very private part of our body, called the penis. There, also, in a kind of little sac, now that you are growing into a man, there are two small objects called testicles. God put them there for a most special purpose, to create a marvelous life fluid that is stored up within our body, and helps make a great, strong, pure man of us. You know, Bill, that some time when we get older, perhaps during some crazy, wild dream or other, some of this fluid may leave our body. Well, that's all right, as long as we don't do anything to cause it. We must not like it either, or make it go on. Best thing to do is to give a big " ho-hum ", roll over and forget it.

What's more, Bill, these are such delicate and sacred parts of our body that the rule is always, " no monkeying ". Later on some bad thoughts will try to get into our minds about them. Maybe they have already. We are also going to hear other boys joke about them, and tell dirty stories. Such thoughts and stories, even though we do not want to hear or remember them, will sometimes cause those organs of our body to get excited. Now, Bill, get this straight! None of this is a sin, neither the thoughts, nor the excitement, no matter if it happens ten times a day, unless we want it to happen, or do something to make it happen, or take pleasure in it when it does happen. A million temptations do not make a sin. All the saints had to suffer the same things. Just remember the rule " no monkeying." Like a good boxer we'll keep our minds and our hands above the belt. And do something to get rid of the thoughts when they come. Think of something else, say some short prayers, run around the block. If they bother you a lot, come and let's talk it over. You know that I understand. But I have a little trick that works like a charm; it helped me a lot. Best of all it is something we can start right now. Every night when we say our prayers we shall say one Hail Mary to the Blessed Mother, asking her to help us keep pure, in thought, word, and act. Also when we go to Communion, let's ask our Lord right straight out to be ready to help us whenever we need it. If we do this regularly and faithfully then we are going to be all set. We are going to know exactly what to do when temptations come, and with our Lord and His Blessed Mother behind us, why say, we can lick any old temptation that comes along.

We said that God created the world, didn't we, Bill? He created the first man, Adam, and gave him an immortal soul. Then he created Eve and gave her an immortal soul. You know that is why we ought to respect everybody, the boys and girls we know, all the men and women, particularly our own fathers and mothers. They all have immortal souls whom God made to know and love Him, and to be happy with Him forever in Heaven. Of course God made Eve's body too.

Then, Bill, because God loved Adam and Eve so much, and they really loved one another so much, just as our own father and mother love one another, God decided that from then on He was going to create only the immortal souls of all the boys and girls who were to come into the world. Their fathers and mothers, because they loved and cared for one another so much, were going to help create their bodies. You see some of that sacred life fluid of their father was to be joined with another life fluid of their mother in a resting place just below her heart. God would be watching, you see, and out of that make a tiny baby's body, breathe into it an immortal soul almost like His own. Then the baby's mother would watch over and care for her tiny baby for nine months, until with lots of pain to her he came down the narrow passage from her womb out into the world. That is what it means to be born. Now don't you think we ought to love our fathers and mothers a tremendous lot, and never joke about purity or sex or anything like that? That's the whole story, Bill, but there is one thing more. Will you promise me that if you ever want to ask a question on what we have been talking about, you will come and ask me or some other priest, like a man? Good, Bill. You're a great guy.

Withal we may repeat that the subject of sex education and training in chastity is no separate problem. It is only one element, though indeed a very real one, in the character training that a religious education should be giving our boys. Sex instruction and training in chastity, though it ought for many boys nowadays be treated particularly and definitely, positively and not negatively, must not be wrenched from its place in the scheme of life, and made, as it were, an end in itself, a thing apart. Only a general personal interest in the whole boy, as a soul and body to be built up strong for God is the one thing that enables us to keep the proper balance and prevents falling

forward into that naturalistic sex education so strongly condemned by Pius XI. By offering his friendship, interest, and confidence the priest can provide that atmosphere in which a boy has the best chance of growing strong and straight. Then, when a time of difficulty comes for this boy or that, the priest will bring the whole subject up, treat it normally, seriously, and supernaturally. The priest will orient his boys in a changing world, and be on hand to give them a spiritual push now and then. All boys, like their model the boy Christ, must grow up to be about their Father's business, but unlike Him they need help, and plenty of it.

SOME SUGGESTED READINGS.

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WHAT IS LITURGY? *

EVER SINCE the beginning of the Liturgical Movement, attempts have been made to fix precisely the meaning of the word " liturgy ". Of late, these have multiplied so rapidly that they can no longer be treated as academic discussions suitable only for the introduction of liturgical text books. The reason is evident: the definition must include some phase of the Liturgical Movement itself; it must clearly define the objective which the Movement fosters and strives to apply practically. As a means to this end, illustrative materials are, of necessity, introduced into the rather dull theoretical inquiries after a definition of the much mooted word. This relief matter permits one to appreciate at its own true value the goal which the Movement tries to reach; it does not conflict in any way with the number of cases to which the resultant definition can be applied. The reality of liturgy, its social character, its transfigured and transfiguring elements, its realization of the nearness of Christ—all of which are contained in the term—are brought to our attention without their essential qualities being modified. In fact, even the prayers and the activities of Christ Himself are held up before our eyes in their proper perspectives. At the same time the boundaries of liturgy are drawn more sharply to differentiate it from other forms of prayer in which the definition of liturgy does not seem to be verified and which, for that reason, ought to be abolished or modified.

The following pages will not adopt a position either for or against the various scientific and non-scientific attempts which have been made in recent years to give a precise meaning to the term. They will offer only a simple answer which will, perhaps because of its very simplicity, contribute something positive to the solution of the question.

I. The Point at Issue.

The definition of liturgy generally accepted to-day is the following: " Liturgy is the (public) worship of God by the

* This article was written by Joseph J. Jungmann, S.J., Innsbruck, Austria, and appeared in *Zkth* (LV, pp. 83-102). This translation and adaptation is by the Rev. A. N. Fuerst, S.T.D., Cleveland, Ohio.

Church "[1]—worship in its entirety and not just one side, or one aspect of it. As given, it is broad enough to permit the inclusion of all those actions and all those forms which we describe as liturgical.[2] Sacrifice and prayer are the principal items thus categorized, because they bear a direct relation to God and are latreutic in their very elements. We can, however, extend the terms of the definition to include the administration of the Sacraments, even though they are directed primarily toward men. For in the expression of solemnity and of reverence which surround them, they breathe a spirit of adoration and presuppose a like spirit in the recipients. The same can be said of the other component parts of the liturgy, such as blessings, invocations and devotions to the saints.[3] The exponents of the definition given above and other liturgiologists evidence no difference of opinion, as can be seen by examining present-day literature on the subject, when discussing whether ceremonies and actions of this kind really belong to the liturgy or not.

Aside from this, there are other problems which demand clarification and explanation. This is apparent in instances where the liturgiologists discuss whether customs, precedents, practices, usages — oftentimes purely local in character — are liturgical or not. Here we are forced to conclude that there is a tendency to depart from the definition of the liturgy as we gave it, " the (public) worship of God by the Church," because, in assigning a place to these heirlooms, opinions differ. One group of liturgical writers considers such usages, for instance, the ceremonial of the Holy Sepulchre, including the Burial on Good Friday and the Resurrection on Holy Saturday night, as a

[1] This definition is given by M. Festugière, O.S.B., *Revue Thomiste*, 22 (1914), 44 ff.: " La liturgie est le culte extérieur que l'Eglise rend à Dieu, ou plus brievement, le culte extérieur de l'Eglise." Similarly M. Gatterer, S.J., *Annus Liturgicus cum introductione in disciplinam liturgicam* (4th ed.), Innsbruck, 1925, 5: " cultus publicus Deo ab Ecclesia praestitus."

[2] On the other hand C. Callewaert understands by the word " liturgy " the regulation of divine worship by ecclesiastical authorities: " Definiri potest liturgia: cultus publicus ab Ecclesia quoad exercitium ordinatus, seu ordinatio ecclesiastica exercitii cultus publici (5)." It is true that we mean only the different regulations, when we consider the various liturgies which have preserved their integrity to the present day. By that fact, however, we abstract from the common foundation which we otherwise understand by the term " liturgy ". *Liturgicae Institutiones*, I, (2 ed.), Brugge, 1925, p. 3-7.

[3] Compare J. M. Hanssens, S.J., " La Définition de la Liturgie ", in *Gregorianum*, 8 (1927), 204-228.

latreutic tradition sanctioned by the centuries, pertaining to the public worship of the Church, and hence liturgical. The other group views it as a ceremony lacking the implicit approbation of explanations (or of rubrics) in the books of the Roman Liturgy, opposed to the spirit of the Roman Liturgy and hence a non-liturgical act.[4] When we find, however, that this ceremony of the Holy Sepulchre is thoroughly and authoritatively outlined in the " Ordinarium " of a medieval cathedral and regulated by the same Latin rubrics which immediately before directed the course of the Roman "Missa praesanctificatorum," [5] we cannot seriously entertain the thought of denying its liturgical character. This ceremonial was in Augsburg, or Rouen, or elsewhere, " the (public) worship of God by the Church ".

From this it is evident that we widen our concept of liturgy whenever we take the past into consideration, and that we narrow it whenever we speak of the present. When we define the liturgy of *to-day*, that is, the *present* status of the liturgy as " the (public) worship of God by the Church," we think primarily of the Universal Church and of the forms of worship which her centrally located, supreme authority uniformly prescribes, jealously guards, and sanely develops. Nor do we lose this viewpoint when we consider the ministers, i.e. those who actually perform the sacred functions. We look upon them only as representatives of the Universal Church, in whose name they act as mediators between God and man. Hence liturgy, taken in the narrow sense, can be defined as that form of divine worship which is performed according to the rules laid down by the (Universal) Church and by her commission.[6] Consequently we can label as liturgical the blessing of a Rosary, or the recita-

[4] J. Kramp, S.J., Liturgischer Dienst und eucharistische Volksandacht in der Karwoche; Theol.-prakt. *Quartalschrift*, 77 (1924), 255-271.

[5] Compare this, for example, with the rites contained in the " Ritualia " of Augsburg which appeared in the (anonymous) article " Religiöse Volksgebräuche im Bistum Augsburg," II, 4.5: *Der Katholik* (1902), I, 263-273.

[6] Thus, for example, R. Stapper, *Grundriss der Liturgik* 3/4, Münster, 1922, 12: " A latreutic act to merit the name liturgical in the strict sense must be officially prescribed by the Church; it must be performed in Christ's and her own name by persons legitimately delegated by her; it must have as its aim the glorification of God and the sanctification of men," or more briefly, " the official and legitimate worship which the Church renders God after the manner outlined in her own statutes." Similarly Hanssens (206): " Le mot (culte de l'Eglise) signifie que parmi ces actes de religion, ceux-lá seuls font partie du culte liturgique qui ont reçu de l'Eglise leur forme authentique et officielle; ceux-là que cette Eglise reconnaît comme seins et accomplit par ses fondés de pouvoir."

tion of the Divine Office, even when it is said by a single priest. " The saying of the Rosary, however, is not considered liturgical, although recited by the whole congregation," because it has not been prescribed by the (Universal) Church.[7] It follows further that diocesan rites and ceremonies can be classified as liturgical only in so far as they have been approved by the Pope, or appropriated by the (Universal) Church.[8]

On the other hand, in the historical consideration of past forms of worship, we all accept as liturgical whatever was anywhere a living form of sacred worship, even though practised only in a single church. We do not stop to question whether these forms of worship had been precisely outlined by a supreme authority, or whether the ministers who executed them were regarded as representatives of the Church Universal, or worshippers in her name. Considered in such a light, we see liturgy exemplified not only in the latreutic ceremonies of such great centers as Alexandria, Antioch, and Rome, but also in the " Anaphora " of Serapion, Bishop of Thmuis, in the odd latreutic usages of Gubbio in the neighborhood of Rome, or in the Sacramentaries proper to such episcopal cities as Autun, Auxerre, or Clermont, or in the arrangement of the " Horarium " of the monks, for instance, of the Monastery of Mt. Sinai. It will be useful to examine closely these facts in order to ascertain wherein this double viewpoint finds its justification, and what meaning or what qualifications are attached to it.

II. A Historical Review.

All are agreed that Christian liturgy is as old as the Church herself, and that its beginning is to be traced back to that hour when our Lord spoke those momentous words: " Do this in commemoration of Me." But then we must understand by the term liturgy divine worship just as it has been practised, in pursuance of Christ's instructions, by the Church ever since her inception. Nor need we be concerned whether the order in which the liturgy was carried out was uniform or varied, closely determined, or merely the product of the moment. It was left to the single Apostle, or the individual bishop, to determine the order. We can certainly trace, even in our Roman liturgy,

[7] J. Kramp, S.J., *Stimmen der Zeit*, 99 (1920, II), 316.
[8] *Ibid.*

features which can be understood only as ordinances emanating from the early Church, namely, all those ceremonies and rites which we count among the inheritance we have received from the Synagogue. To what extent the individual bishop was justified personally in making dispositions regarding the liturgy and its form, can be learned from the description which St. Justin gives of the celebration of the Mass, especially of the most important part of the Mass (the Canon) current in his day: the superior of the community offers thanks " as far as he has the power " (ὅση δύναμις αὐτῷ), that is, he extemporaneously chooses the form.[9] If this was true of the central portion of the Mass, a fortiori it must have held for the other portions as well.

As a result of this power and exercise of freedom on the part of ecclesiastical superiors we meet with great divergencies in liturgical practices, not only from country to country, but also from city to city. It is only from the fourth century onward that the great Patriarchates, especially in the East, tended to become centers of liturgical uniformity with the same liturgical practices and rites. A noted authority in the field of liturgical history gives us the broad features of the development in the following words: " Not from primitive uniformity to ever-growing territorial divergence does the historical process of liturgical determination and crystallization proceed apace, but from territorial divergence to ever-increasing unity." [10] For a long time after the fourth century, however, new liturgical formulae still continued to crop out; due, no doubt, in some instances to purely local conditions and circumstances, such as the Stations in Rome, and in other instances to some particular situation, known but once, as exemplified also in Rome by certain formulae to be found in the " Ordo Leonianum," the origin of which is somewhere in the sixth century.[11] Up to the seventh century those Spanish bishops who believed themselves

[9] Adrian Fortescue, *The Mass—A Study of the Roman Liturgy* (2 ed.), London, 1930, p. 20, brings out strongly the extemporaneous character of the primitive Mass by the quotation, " and the commentaries of the Apostles or the writings of the prophets are read as long as time allows ". A partial text of the original Greek is to be found in De Journel, S.J., *Enchiridion Patristicum,* (8/9 ed.), Freiburg in Breisgau, 1932, n. 129, p. 50.

[10] A. Baumstark, *Vom geschichtlichen Werden der Liturgie* (*Ecclesia Orans*), 10, Freiburg, 1923, 30.

[11] R. Stapper, *Grundriss der Liturgik,* 3/4, 184; also H. Lietzmann, *Jahrbuch f. Liturgiewissenschaft,* 2 (1922), 101 f.

qualified to do so, possessed the right freely to compose Mass formulae.[12] For that reason a Mass formula in Spain means an almost unbroken series of variable prayers: the Mozarabic rite had no set Canon. When we subject the episcopal cities—and the similarity holds, though perhaps in a less degree, for the monasteries—to a historico-liturgical scrutiny, we must, with greater reason, take for granted a rather considerable amount of freedom and individuality. We must not be disturbed when we find a great diversity in the ceremonies prescribed for the administration of the Sacraments, the celebrations attendant upon feast days, the canonical care manifested in the recitation of the Divine Office, and the prescriptions that were set down for the regulation of divine worship other than the Holy Sacrifice of the Mass. Neither this liberty nor this individuality was thought to be prejudicial to the attempts made on principle by the provincial synods to bring about, at least in essentials, a general uniformity with the Universal Church.

It would be foolhardy to attempt to apply the firmly fixed and generally accepted definition of liturgy in its narrow sense to all instances of divine worship encountered in the past. The supervision and regulation of divine worship cannot be said to have been carried out by the Church, if, in this case, we understand by the Church, the Church Universal and the authority inherent in her. In primitive times, such as those mentioned above, Rome answered no liturgical questions except on request and then only as generally as possible. The characteristic attitude of Rome toward liturgical affairs in that period is indicated by St. Gregory the Great in his instructions to St. Augustine, the Apostle of England. In his journey through France the latter had become aware of a wide variety of forms according to which the Holy Sacrifice was accustomed to be offered. To his query, prompted naturally by such variations, the Pope replied, "Ex singulis ergo quibusque Ecclesiis quae pia, quae religiosa, quae recta sunt elige et haec quasi in fasciculum collecta apud Anglorum gentes in consuetudinem depone."[13] When in the course of the succeeding centuries we notice with regret the ever-increasing confusion, springing from the French custom of

[12] P. Séjourné, S. *Isidore de Séville*, Paris, 1929, 175.

[13] Greg. M., Ep. XI, 64, 3; PL 77, 1187. Compare, on the other hand, the correspondence of Innocent I (Ep. 25) with Decentius of Gubbio.

multiplying the forms of divine worship, we find that it was not Rome that took the initiative in issuing new liturgical ordinances. On the contrary, the deputies of the Gallic bishops went to Rome and endeavored to procure manuscripts of liturgical books, so that they might bring about the adoption of Roman texts and the Roman liturgy at home. The reports of this commission inform us repeatedly that it had to return home empty-handed, because Rome and her hierarchy were in no manner fitted to answer such demands. When it is objected that Pepin the Short received for his own use an " Antiphonale " and a " Responsale " from Paul I, and that Charlemagne had a " Sacramentarium Gregorianum " placed at his disposal, we must remember that these instances are to be considered as marks of special favor and that they were designed to show the direction which the liturgical reform was to follow.[14]

If the evidence which we have shows that the regulation of divine worship *by the Church*—in the sense of the Church Universal—was not in vogue, or when practised was an exception rather than the rule, the documentary witness *to a commission* whereby the minister was empowered to perform the sacred functions in the name of Holy Mother, the Universal Church, is equally scant and rare, and that which we do possess permits such a construction or interpretation only by stretching one's imagination. During the centuries preceding the formation of the parish system, the bishop himself was the sole minister. It was he who, by the virtue of his office, celebrated, according to unbroken tradition and his own innate sense of the fitness of things, the divine Mysteries in the community entrusted to his care. He was not conscious that while performing certain functions, such as the Mass, he was acting by express commission from and in the name of the Universal Church, whereas in other exercises, such as a procession to the tomb of a martyr, a like delegation was lacking.

Nevertheless we would not be justified in setting up these two conceptions of the liturgy as irreconcilable antitheses. We could not, on the one hand, use as a standard for primitive times

[14] For substantiation of the fact that there was a dearth of books of this kind in Rome consult M. Andrieu, *Revue des Sciences religieuses* 9, 1929, 348-350. Amalar also sought, and with like results, to obtain an Antiphonary; the single available copy was found in the Abbey of Corbei. P. Battifol, *Histoire du Breviaire Roman* (3rd. Ed.), Paris, 1911, 105f.

liturgy regarded as the worship of God by the Church, meaning thereby worship as it was actually practised in the individual churches. On the other hand, we could not set up as a norm for present ceremonial practices liturgy viewed as the worship of God by the Church, having before our minds in this definition the worship which is rendered in accordance with the norms laid down by the Universal Church and upon a commisison entrusted to her ministers. In both cases we must take the word " Church " in its widest sense and the differences in both conceptions of the definition will be appreciably lessened. Even in the first case, the historical one, the Church while praying is not a number of separate individuals, nor a group of laymen, but the Church organized according to the injunctions of Christ. It is the community gathered around its head, the bishop, who had, *ex officio,* the right to regulate the procedure in divine worship. Hence only that deserves the name liturgical which corresponds to and is in conformity with the legitimate procedure laid down by him. But we can go a step further and say that *everything* (consequently no exceptions) which corresponds with such procedure, whatever takes place within its confines, deserves to be labeled liturgical, precisely because it is the worship of God by the Church. In order that the bishop can be said to have performed a liturgical function in the full sense of the word (therefore, as worship of God by the Church), it is necessary that he be canonically introduced into his office and that he be in communion with the Universal Church, which is then the background of all his prayers. The case is altered, however, whenever the bishop does not personally offer the divine sacrifices or officiate at certain functions. In such circumstances a person must be authorized by him to conduct the services and must have a warrant from him for the priestly powers necessary to carry out the prescribed functions. This authorization and this warrant can be given either through the bestowal of an office, or through a special commission, or through mere consent, expressed or implied. The point to be emphasized can best be illustrated by an example. As long as the community of " Ascetics," known to primitive Christian antiquity, said the prayers of the Canonical Hours just as the rest of the faithful said theirs, the psalmody was, as far as liturgy was concerned, characterless, even though, as was sometimes the

case, they had assembled for that sole purpose in some specific church or Martyrium. Their recitation received a liturgical character, however, in one of two ways: either the bishop delegated a priest or deacon who then recited the concluding prayers for the assemblage: [15] or the " Ascetics " formed themselves into a corporation recognized by the Church, becoming thereby members of the vast ecclesiastical body, and as such recited their prayers. Then and then only was their prayer the prayer of the Church.

The attempt to make the regulation of the liturgy the affair, not of the individual bishops but of the Universal Church, is also of very early origin. For the Church has always been eager to find the worthiest forms of divine worship and has ever shown appreciation for tradition and unity above the petty boundaries of countries or nations. These tendencies, deeply embedded in her very essence, would have prompted the Church to essay the formulation of a gradually developing circle of well defined and carefully preserved liturgical ceremonies, suitable for large territorial divisions, despite the curtailment in the making of private liturgical legislation which such an essay would of necessity have entailed. The oldest church " Ordines " and the synodal decrees of Christian antiquity, in great part, fashioned rules for the celebration of divine worship. From the fourth century onward, there began to emerge great liturgical provinces in the East as well as in the West, provinces which followed a common procedure at least in the fundamentals of divine service, but especially in the outward forms according to which Mass was said. Hence there arose in the West, alongside the Roman-African liturgical province, the various liturgies of the Gallic territories: the Milanese, the Gallic, the Celtic, and the Old Spanish. For several centuries these existed side by side before they were eventually abolished. Their abolition and the subsequent establishment of varying degrees of uniformity in matters liturgical were, in large measure, the result of the efforts of the bishops of the British Isles and of France. In the latter country, due to the lack of great political centers and a thoroughgoing division of the country into ecclesiastical provinces, the practice of particularism—the preservation of peculiar territorial or

[15] *Peregrinatio Aetheriae*, c. 24.

diocesan liturgical usages—was never quite overcome. Despite such a handicap the bishops of this country in conjunction with the hierarchy of England voluntarily introduced the clearly and logically arranged Roman Ordo into their respective jurisdictions because they had grown tired of the confusion caused by the useless multiplication of such particular ceremonies. This energetic action on their part set in motion an attempt to procure a uniform liturgy for the entire West. It was only at a much later date, however, during the pontificate of Gregory VII, that Rome decided to take the initiative in establishing liturgical uniformity in the essentials of divine worship. At Gregory's behest the so-called Mozarabic Liturgy was suppressed in its age-old center, Toledo.

In spite of this and similar enactments, at the close of the Middle Ages we can still uncover a diversity of forms within the bounds of the Roman Liturgy which by that time had been universally adopted. Conclusive proof of this apparent contradiction is to be found in the fact that private prayers were inserted in the then existent Mass formulae by the priests, much after the fashion in which new hymns, new features in veneration showed relics and the calendar of feasts had been composed or developed in former times. Perhaps this diversity was occasioned by the manuscript character of the liturgical books, although this was not the sole reason, because ample powers in liturgical matters were still being granted the bishop by canon law. The Fathers at the Council of Trent plotted the course to be taken in composing uniform texts for the essential parts of divine worship then in use in the Western Church, and the Popes of the succeeding decades saw to it that these wishes were carried out. It is to be expected that in carrying out the Tridentine enactments the traditional episcopal right to prescribe the order of public worship suffered considerable curtailment, although it was nowhere entirely revoked. The extent to which the curtailment went can be clearly seen from the action of the Popes in regard to the new texts. Whereas the new Roman editions of the Missal, the Breviary, the Martyrology, the Pontifical, and the Ceremonial of Bishops were declared binding upon the entire Latin Church (with certain definite exceptions), the introduction of the Roman Ritual, revised by Paul V, was

only recommended for universal use.[16] In regard to the administration of the Sacraments, therefore, the status of the individual dioceses remained the same as it had been at the close of the Middle Ages: the Roman Liturgy was to be adopted, but characteristics peculiar to certain territories or provinces were to be retained. The Council of Trent, speaking of the ceremonies connected with the Sacrament of Matrimony, declared: [17] " Si quae provinciae aliis, ultra praedictas, laudabilibus consuetudinibus hac in re utuntur, eas omnino retineri sancta Synodus vehementer optat." According to present-day practice, new editions of diocesan rituals must be submitted to Rome for approbation, just as all special diocesan feasts collected in the " Propria " must, since the new arrangement of the calendar of Feasts by Urban VIII, have the same official approval.[18] Even in the early Church, when full freedom in liturgical matters was officially recognized, it was presupposed that the bishops would not undertake to introduce into their sees revolutionary novelties, either in prescribing new feast days or in regulating the rubrics of liturgical ceremonies. This was an ancient, self-evident principle; the Council of Trent voiced it anew in one of its canons: " Si quis dixerit, receptos et approbatos Ecclesiae catholicae ritus . . . in novos alios per quemcumque Ecclesiarum pastorem mutari posse, A.S." [19] When Gallicanism was rampant, France, in spite of this canon, did not change her viewpoint toward the liturgy. In fact, the hierarchy of the country tampered not only with the Ritual, but also with the Missal and the Breviary, until the Latin liturgy found an able and staunch defender in the person of Abbot Gueranger (d. 1785). The experiences of this period of struggle brought a stronger pressure to bear upon the liturgical whims of the various dioceses.

An assured conclusion of the long struggle for uniformity has apparently been warranted by canon 1257 of the Code of Canon Law: " Unius Apostolicae Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros." If we were to consider only the words of this canon we might be tempted to

[16] L. Thalhofer-Eisenhofer, *Handbuch der Kath. Liturgik*, I, Freiburg, 1912, p. 46-48; F. X. Wernz, *Jus Decretalium*, III., Rome 1901, p. 366f.

[17] Sess. XXIV, c. 1.

[18] D. Bouix, *Tractatus de jure liturgico* (2 ed.), Arras 1860, p. 308-320.

[19] Sess. VII, De Sacr. in genere, can. 13.

conclude that the rights of the bishops had been entirely withdrawn and that these same rights had been transferred to the central and supreme ecclesiastical authority. But to do justice to the canon, it seems well to suppose that it reserved only the right of *final supervision* to the Holy See, a right which is conferred by the very title of Papal Supremacy and which has ever existed in the Church. This canon can, therefore, be construed as the enunciation of one of those theological principles which are inserted at various strategic places in the Code to give the reason for further enactments concerning the same subject. The extent to which this implied supervision is to be exercised can be judged from the Code itself, which stipulates: " omnes liturgicae leges vim suam retinent, nisi earum aliqua in Codice expresse corrigatur; " in other words, nothing of the present-day liturgical " praxis " is to be changed, especially in what we are here considering. For there remains even to our day quite an extensive collection of stable diocesan ceremonies which have been formally approved by the Roman authorities, for example, rituals and diocesan " propria ". Besides these the law book of the Church recognizes an even larger number of latreutic acts, the supervision of which is, in spite of canon 1257, still entrusted to the individual bishops. It expressly ordains (canon 1259 § 1): " Orationes et pietatis exercitia "—this has clearly to do with texts, which under the heading of " liturgical books " have not been approved by Rome—" ne permittantur in ecclesiis vel oratoriis sine revisione et expressa Ordinarii loci licentia; " in difficult or doubtful cases the matter must be referred to Rome.[20] It is to be noted that the approval of new litanies for public recitation is no longer within the jurisdiction of the Ordinary, although this right in other cases is still recognized. The subsequent canons of the Code (1260-1264) merely set down *general* rules for sacred objects and latreutic actions, and presuppose that further particularizations will be made by the individual sees. As was the custom throughout the Middle Ages, nearly every present-day diocesan synod formulates regulations for public worship: for church music, for Rogation processions, for sacramental devotions. These regulations are

[20] M. Leitner, *Handbuch des kath. Kirchenrechtes II*, Munich, 1927, 453 f. Leitner speaks expressly of " liturgical devotions," the conducting of which may be left to the disposition of the bishop, e. g., " the different evening devotions ".

then approved by Rome and thus become liturgical laws. In the present Code mention is still made of liturgical books which are approved only by the Ordinary.[21] Other than these alleged proofs we have attestation of the present status of the Oriental rites to confirm our conclusions.

III. Gradations in the Concept of Liturgy.

After this historical retrospect let us return to the contrast which we established in the use of the word liturgy, according as the remote past or the living present is the basis of comparison. When we require in our concept of liturgy that the worship of God be carried on in the manner prescribed by the Church, and by persons who have been commissioned by her for that special task, we are mindful of the highest authority in the Church Universal. By so doing, we have a certain purpose in mind. We wish to bound with that definition a definite but narrow field of liturgy, the field of the *Roman, Universal Liturgy*, which in a certain sense regulates the entire cult of public worship.[22] But we would not be justified in asserting that everything that was outside this narrow domain would, in present day parlance, be excluded entirely from the concept of liturgy.[23]

[21] Among the canonical sources cited as the basis of can. 1257, the following document is found: "Molinen. 12 Sept. 1857, ad XVI." The case presented by the Ordinary of Moulin was: "Plerasque Moniales in Gallia utuntur libris sive antiquioribus, ut Carmelitanae, Dominicanae, etc., sive recentius concinnatis, in quibus variae reperiuntur *benedictiones et preces*, ex. gr., pro Vestitione et Emissione votorum;" these latter bear no official approbation and contain many extremely curious items in confirmation of which examples are quoted. The reply of the Congregation of Rites was as follows: "Non licere nisi probati fuerint a Sancta Sede, vel saltem ab Ordinariis." This decree is to be found in the collection of the "Decreta Authentica" of the Congregation of Rites, which has not lost its binding force as official legislation (n. 3059).

Compare our conclusion drawn from can. 2 quoted in support of our interpretation with that found in A. Van Hove, *De legibus ecclesiasticis* (Commentarium Lovaniense in CIC 1/2, Mechlin 1930, p. 13: "Liturgici libri particulares, exhibentes ritus qui in ecclesiis particularibus servantur ex consuetudine aut ex expressa vel tacita concessione Sanctae Sedis, vim suam retinent, juxta principia generalis iuris liturgici."

[22] The concept "cultus publicus" seems to be taken in this sense in can. 1256: "Cultus, si deferatur nomine Ecclesiae a personis legitime ad hoc deputatis et per actus ex Ecclesiae institutione Deo, Sanctis ac Beatis tantum exhibendos, dicitur publicus." The word "publicus," as is often the case in the present Code, is taken in this sense. Many of the newer definitions of the "liturgy" take this meaning of the word as their starting-point Cf. p. 3f.

[23] As a matter of fact, this *narrow* concept of "liturgy," of which we now speak, is often used instead of "liturgy" in the *strict* sense; cf. p. 3-4. By this latter we indicate that everything which does not correspond to it can be termed "liturgical" only in an *improper* sense.

On the contrary, the terrain of the *Diocesan Liturgy* would begin only there, and nearby the *Liturgy of the Religious* would have some allotment of its own. Both of these liturgies would embrace all the special and peculiar usages employed in the service of God (liturgical observances) which had not been provided for, nor excluded from the Universal Roman Liturgy. They would include usages which are neither crystallized by reason of unbroken tradition, nor clearly defined by legislation emanating from the various Ordinaries in accordance with the prerogatives conceded them by law. They would contain usages which represented, in the true sense of the word, " the worship of God by the Church ". It is because of this latitude that each diocese annually issues a diocesan Ordo. Within the boundaries of the *Diocesan Liturgy* belong, therefore, not only the approved special Feasts of the " Diocesan Proprium " and the special rites for the administration of the Sacraments, but also the whole colorful assortment of " evening devotions ". These latter are as truly " the worship of God by the Church " as the Canonical Hours. In a certain sense they more justly deserve that title than the Canonical Hours, because they are the concern of the entire community, guided by the priest, hence are of the Church. The Canonical Hours, which originally were of like nature, at least in part (Lauds and Vespers), are now almost exclusively sung in common only by religious " collegia " (a chapter of canons, religious orders). Because the vernacular is used at these services is no reason for denying them liturgical character. The Oriental rites admit the mother tongue in the liturgy of the Mass (in the Lessons and in the Orations which the deacons say with the people). The Byzantine liturgy always tried to come close to the people and did so, first by using the Old Slavish language, and afterward by adopting the Roumanian tongue as its vehicle. The Roman liturgy itself is not unfamiliar with the use of the vernacular; it uses it not only in the approved diocesan rituals, but also in forms which belong to the Universal Liturgy.[24]

[24] The prayers prescribed by Leo XIII to be recited after " Missae privatae " may be said in the mother tongue: *A. S. Sedis* 36 (1903/4) 569 f. The texts for the " Consecration to the Sacred Heart " which is annually renewed on the Feast of Christ the King, and for the " Act of Reparation " on the Feast of the Sacred Heart, have been formulated by Rome itself in the more important national languages: *A. A. Sedis* 17 (1925) 542-547; 20 (1928), 179-187. The words of the Encyclical, referring to the last formula, leave no one in doubt as to the liturgical character of

Perhaps we are justified in proceeding a step further in our reasoning. When we at present recognize liturgy—in the sense of being "the worship of God by the Church"—not only wherever the supreme authority of the Church Universal has outlined the order, but also wherever the Church happens to be and as such prays, the decision as to whether we should term an action or usage liturgical will depend, basically, upon the answer to the question: where is the Church? The answer must be: the Church is to be found, not where there is only one Catholic, nor where there are many of them, but where an ecclesiastical corporation exists which represents a component part of the vast organism of the Church Universal. She may certainly be found wherever the faithful are guided or directed by the ecclesiastical hierarchy. The individual diocese is the Church, and so too is the individual parish. Indeed every community gathered around its spiritual head, the priest, is in a sense the Church. The Confraternity which has been canonically erected, the individual monasteries, can also be called, after a fashion, the Church. All such cannot be thus styled if we mean that their directors—the leaders of the small organic part which they form—personally possess a portion of the legislative power which is the divine heritage of the Church, and hence enjoy the guarantee of divine assistance for their acts. No, but they are the Church and can be thus denominated if we recognize that the director is the rightful representative of the person who really does possess this power.

Applying this interpretation of the word Church to the definition of liturgy as we have given it, the following would result: we would have liturgy whenever such a corporation (a community of the faithful, be they lay, or be they secular) had assembled to pray and to worship. The special practices of this actual worship would form the *local liturgy;* they would determine the peculiarities of divine worship in a given locality in accordance with local needs and local traditions. The only restrictions which would be put upon such local determination would be the limits of the universal liturgy and the narrower bounds of the *diocesan liturgy.* This seeming innovation of speaking of a *local liturgy* has its justification. We may speak

this prayer; "decernimus ac mandavimus, ut quotannis . . . in templis omnibus . . . solemniter recitetur." *A. A. Sedis* 20 (1928), 177.

of a *local liturgy* with the same right as we do when, within the Roman liturgy of the Middle Ages, we distinguish not only the *liturgy of the Roman Curia* and the *liturgy of the City of Rome*, but also within the limits of the latter, the *liturgies* of the various basilicas. In this sense a theological journal was able, a few years ago, to publish a description of certain latreutic usages which had been in vogue in the Frankish hamlet of Kinkelsbuehl in the eighteenth century under the title, " Eine alte reichstaedtische Liturgie " (the liturgy of an old imperial city).[25] The Mass liturgy itself seems to bear out this construction of the concept " Church ". Whenever it makes mention of the Church Suppliant in its formulae (" populus tuus ", " plebs tua ", " ecclesia tua ", etc.), it means, primarily, all of the members of the local community gathered in a place of worship; it means the local Church represented in the faithful there, the local Church joined, however, to the world-wide organization of the Church Catholic, whose place the local church takes at the particular service.

Thus when the pastor is writing the Sunday announcements and he sets down the regulations, say, for a current anniversary, or for the procession on Corpus Christi, his directions hold the same place and have the same liturgical character in the *local liturgy* that the annual directory does for the *diocesan liturgy*, or the Ordo does for the Roman Missal and Breviary. Certain other peculiarities of local ceremony which derive from ancient sources have not received the fixity of written formulation, but have survived in active living observance, which is liturgical tradition in its most ancient guise. Frequently such customs are rich in liturgical source material, like the observances which surround the celebration of certain feasts, the rogation processions, the various devotions on the occasion of the Ember days and of funerals. In yet other instances they serve to supplement the general ordinal of the Church and to adapt it to certain economic or social demands, to national celebrations (mixed congregations) and even to the special architecture, or the situation of the church buildings.[26] Again, a different variation consists

[25] *Bonner Zeitschrift für Theologie und Seelsorge*, 2 (1925), 293-321, by D. Steinhofer.

[26] It is not at all necessary to maintain that these prescriptions have the same binding force as liturgical legislation itself. But such a force would be present if the Bishop should prescribe particular observances for a definite parish: this we

of observances which go on changing all the time and which are given their own special form only as each several occasion occurs, as happens with Jubilee celebrations, or at a First Communion, or at nocturnal adoration. The fluctuating element in the living liturgy is illustrated also in the composition of church music and the comparatively loose regulations to which they are subject—supposing, of course, that they have been admitted into the liturgy by some legitimate process—and in the attempts, which are growing more promising at present, to improve the decorations of the places of worship and to better the type of ecclesiastical furnishings—supposing, again, that the authorization of the proper superiors has actually been received for the making of such attempts.

At all events, the determination of a thing's liturgical character cannot be made to depend on whether its form is esthetically beautiful or theologically profound or, contrariwse, the reflexion of a cultural decadence. Liturgical history recognizes these phenomena of past times and sees in them the variability which is the fate of liturgy as in God's providence they have taken one form or another under the buffetting they have received in the course of the Church's history or in the course of spiritual history in general. If the Roman liturgy seems to us to be fairly classical in its perfection and altogether admirable in its religious depths, liturgy, as liturgy, is not essentially so; and that the Roman liturgy is so, is due in large part to the valuable contributions which we have inherited from patristic times. But liturgical creations are not limited to the times of liturgy's flowering, and it is not necessary that they always tend toward classic forms. When the priest of the parish is officiating at Benediction of a Sunday afternoon he performs a liturgical function even before the " Tantum Ergo " is intoned, and even if he ordinarily does no more than say the Rosary and the Litany before the singing—just as truly as the monks in choir singing Vespers are performing a liturgical function.[27]

must concede if we accept the view of canonists, that single parishes may be the subjects of special laws. Van Hove, *De Legibus Ecclesiasticis*, pp. 100-104. In any case, such prescriptions are to be placed in the ranks of " rubricae directivae " which also determine liturgical norms, without, however, placing an obligation for their use.

[27] On the other hand, an antiphonal rendering of the Psalms according to every rubric, but only by a private and arbitrarily gathered group, is not " liturgy; " it is only a private devotion, of great value, it is true, in improving liturgical " praxis ".

IV. Worship of God by the Church.

We are prone to look upon discussions pertaining to a definition of liturgy as inane disagreements centering about a single word. From the preceding it may be perceived that in the present case, at least, there are certain other considerations which cannot be thus construed. In these pages we have been trying to form a uniform concept of the word liturgy, one equally applicable to the past and present forms of divine worship. But we have centered our attention on the question whether we would not go a long way toward clearing up the mooted word liturgy by giving to the notion "Church" its full theological sense. This notion is intimately involved in the concept liturgy, and a proper understanding of its meaning would greatly aid to a better understanding of the term liturgy itself. Following an established theological precedent, in current literature on the subject we stress the *regulation* of divine worship and the *deputation* of ministers by a duly constituted authority. In doing this we bring to light two potent practical prerogatives which the Church exercises in the liturgy; but to permit the function of the Church with regard to the liturgy to be ended with them would place a stricture on the concept of liturgy. Such a danger must be avoided. Hence we must—and that is the purpose of this paper—give to the current definition of liturgy the full connotation of that other term, Church. Liturgy is the worship of God by the Church, that is, it is not only the worship of God which the Church prescribes, not only the worship of God which the Church permits to be carried out, but the worship of God which the Church actually carries out. The "Ecclesia Orans", the Church gathered for prayer, is the concrete, the real expression of liturgy.[28] Guided by this interpretation, we must recognize the Church in the smallest cell of the world-embracing ecclesiastical organism, i.e., in the single, concrete community which is gathered together, it matters not where, for the worship of God; and that we recognize it there, not only in its rightly ordained leader, but also—and what is more important—in the community of the faithful.

[28] Accepting this conception of the word "liturgy," the definition—the worship of God by the Church—is clearly sufficient. It needs no further characteristic or amplification such as is contained in the word "public;" for the Church which is gathered together for prayer already merits the title "public".

Let us, for the moment, pause to consider the individual parish, the single community. A parish, or a particular community concerns us only when we speak of liturgy in one of its physical, outward expressions. We generally abstract from the single case, from a particular community or parish, when we treat of a *set liturgy*, as the order observed in the worship of God. To this abstraction there corresponds a more ample subject as the vehicle or practitioner of the " set liturgy," one, namely, to which these fixed liturgical prescriptions are common. According as we retain the special, but legitimate usages of a parish, of a diocese or of even greater ecclesiastical divisions, we bound, at the same time, a narrower or ampler portion of the universal organism which we call the Church Universal. The present day vehicle or practitioner of the Roman liturgy which now embraces only a small portion of those services not strictly the Eucharistic worship of God is the Western Church (with known exceptions). Finally, we can go a bit further and speak of the *one liturgy* of the Church Universal, a liturgy which from the rising of the sun to the going down thereof offers in all climes the one, true Sacrifice—a manner of speaking not customarily employed. In the picture of liturgy painted by these words there remains only the barest outlines of any set order of divine worship, an order which Christ Himself and the Church of the first centuries saw fit to lay down.

There is some advantage in the claim which we make. Since we discern the Church in the single community, and since we logically conclude that a liturgy of a local character is formulated by a community whenever it employs legitimate special practices fashioned according to its own needs, we overcome a regrettable dualism arising from a false conception of the term liturgy. This falsity is due to the fact that we are accustomed to make Latin texts and Latin rubrics the measure of liturgy and that we rule out all else, as at most additions or approaches, wayside shrines of devotion and piety in which subjective inclination is given free rein. Thus, at a stroke, we permit the kernel of liturgy to be crystallized in priestly activity.[29] True there is to-day but one official (ecclesiastical) worship of God, just as

[29] For a discussion of the facts and the difficulties to be met with here consult J. Murböck, " Gottesdienst, Andacht und Liturgische Bewegung " in *Theologie und Glaube*, 22 (1930), 589-604.

there is but one Church; but the same formative force, the adoration in " spirit and truth ", must exert itself everywhere, although the colors and tones by which it manifests itself are modified, as they must be, by the human subject, by natural traits, and by the times.[30] Just as in the Roman liturgy successive strata of innovations and special practices have been placed one upon another without the uniform character of the whole structure thus built being called into question, so also the so-called " popular devotions " need not be considered as so many detrimental and inferior additions and, as such, be allowed to die natural deaths, as so many undesirable aliens. This treatment might seem to be the only proper one in the light of the fact that in the sixteenth century these devotions broke loose from the then thoroughly settled liturgy and liturgical observance; but it is the wrong one to employ in regard to them. They too must be handled as objects worthy of our tenderest care, to be purified and to be improved; they must be given a more classical form; more theological depth and breadth must be incorporated into their make-up, so that even in them may be preserved concordance with the ancient and well defined liturgy and with the spirit of the Church.

Within the boundaries of the liturgy described by the full conception of Church belong, also, all the outward expressions by which the faithful participate in the Eucharistic worship of God. By that is meant their standing and their kneeling, their singing and their praying, even though the later be in the mother tongue. These outward forms belong to liturgy just as the " Amen " of the early Christians and the Offertory processions of Christian antiquity belong to liturgy; they are to be considered liturgical in the same sense in which the litanies which the deacon of the Oriental rites recites in the vernacular with the faithful are considered worthy of that name.[31] In the

[30] Translator's note. Gerald Ellard, S.J., *Christian Life and Worship*, Milwaukee 1933, p. 106. " In the growth of its rite, and in the sentiments voiced in its prayers, Christianity has been influenced by a constant interplay of cultural and racial factors."

[31] For a solution, in the light of Oriental rites, of the liturgical problem which is suggested by the point of view adopted see A. Baumstark, *Vom Geschichtlichen Werden der Liturgie*, 101-103. We can form a just appreciation of the zeal with which the early Middle Ages were enkindled for an active participation of the laity in the liturgy by consulting the work of G. Nickl, *Der Anteil des Volkes an der Messliturgie im Frankreich* (Forschungen zur Geschichte des innerkirchlichen Lebens 2), Innsbruck, 1930.

most primitive form of the Mass, the " Missa Cantata," the part of the faithful, due to the increasing demand for better music, has been taken over to a great extent by the choir. For that reason ways have been tried and methods introduced to give back to the faithful their original rôle in divine worship. During the stages of experimentation all existent forms of worship were subject to the modifications necessitated by the attempts to bring about the realization of this purpose: the highly regarded " Missa Lecta " was used in several combinations to give the people a greater share in the actual liturgy; these combinations involved silent exercises of piety practised by the individuals in attendance as well as colorful series of public prayers recited by the congregation. But the desired ideal appeared as far distant as ever, and so the various parts of the Mass were put into the language of the people and given to the entire parish to sing. Again the results were unsatisfactory. The next alternative was the " Missa Recitata," but, because it could be practised only by a selected few, its general use was out of the question. There was, however, a positive result to all this work. Out of the experiments there was evolved a special, external celebration of the Mass for children, popularly known as the " Children's Mass ". This is a round of childish prayers and songs; it permits the children to join the priest while he performs the sacred priestly functions and it allows them to unite themselves with Holy Mother Church, while she celebrates the ecclesiastical year. This as well as other forms daily growing in practice demands tender care. They all exemplify a liturgical truth: whoever attempts to perfect one of the existent forms of worship or even several of them, or whoever legitimately introduces new and worthy forms of divine worship into the present liturgical " praxis," creates liturgy and liturgical form. Such a one adds to the Church's treasury of the liturgy just as truly as the archchanter of St. Peter's in Rome enriched the liturgy of his day when he chose the psalms and the antiphons with which the " Schola Cantorum " accompanied the Mass. For it is from this humble origin that the " Liber Choralis " has grown.

It may be worth while expressly to contrast two concepts which are often confused, " liturgy " and " liturgical style," or what amounts to the same, " liturgical " in the canonical sense and " liturgical " in the esthetic sense. All the above-mentioned

forms of popular devotion and lay participation are liturgy, and hence liturgical in the canonical sense; they may, however, lack a fitting style, and hence are scarcely liturgical in the esthetic sense. It is the Church's task and the bounden duty of liturgiologists to embody the demands of liturgical style in whatever is liturgy, or whatever should at some future time become liturgy.

What is *liturgical style?* It is the sum total of those rules and precepts of formal outward expression which result, naturally, from the essence of liturgy viewed as the " worship of God by the Church ". We may attempt to deduce them from an analysis of the term itself (deductive method). If we dissect the term liturgy into its component parts, we would have almost as many rules and determinants as dissected parts. For instance, liturgy considered as a communication with God would demand reverential, precise and measured phraseology; looked upon as the prayer of the community, it would express universality, sociality, and reality; conceived as the act of Church, a communion of Saints, the prayers of the liturgy would breathe confidence, would be penetrated with the idea of purification, and would be characterized by their freedom from passion; thought of as the practice of a hierarchically constituted society, it would differentiate between the singing and the praying of the laity and that of the priesthood. We have many excellent works which unfold these rules of form for us.[32] With reason, however, attempts to form definite notions about, and fixed rules for liturgical style have centered about the use of the inductive method of reasoning. We may with certainty expect that the essential and the purest characteristics of liturgy are best preserved in those forms of worship which are most commonly practised in the Universal Church, and which are most deeply rooted in her universal tradition. The argument " quod semper, quod ubique, quod ab omnibus " loses none of its cogency when employed in this process. Hence it is perfectly legitimate to accept as authentically liturgical only those forms of the universal Roman liturgy which are hallowed by the aureole of traditional use and to express a preference for forms, which have, since primitive times, grown and been preserved on Roman soil,

[32] Especial notice should be taken of the works of R. Guardini, especially *The Spirit of the Liturgy*, London 1930, pp. 51-70; also of Chr. Panfoeder, O.S.B., in the collection *Liturgia*.

over against the practice of choosing those forms which are of French origin and of later date. Independent of these considerations we have the truism: we children of the Church, have, as no one else, the guarantee that the Holy Ghost will not permit any deteriorations which will in any way imperil the purity of faith, and hence corrupt liturgical style at its very roots. But we must remember that in single communities such deteriorations are possible and have indeed frequently become facts. Thus it has happened in isolated cases that certain modes of expression appeared and were adopted which wholly lacked the traits and the characteristics of true liturgy; forms were admitted which were incompatible to the essence of liturgical style. On that account the individual churches or dioceses must always, but especially in their own peculiar forms of worship, seek uniformity with the whole, uniformity in our case with the elementary preceptive rubrics of the Roman liturgy. In this way disturbing differences between the Universal and the local liturgy can be avoided (examples of such differences are known to everyone). The complete application of this maxim necessarily effects, also, the merited condemnation of the far-reaching and fatal tendency to differ as much as possible, from place to place, in the outward forms of divine worship. Such a tendency cannot be justified on the ground that the differences are present only in matters of little or no import liturgically, that they are concerned only with the outer fringe of liturgical observances, and that nowhere is anything other than the accidental minutiae of the universal liturgy disturbed. The alleged pressure of circumstances, occasioned by the shifting centers of population, may give the appearance of reason for the differences, but does not justify them. Neither can the particularism of fixed and frequently sluggish traditions nor the particularism of daring innovations be adduced as arguments in favor of wide local divergencies. With regard to innovations, however, it must be remembered that every vigorous liturgical form which is, at present, in the possession of the Church, was, at one time, particular; it was, in truth, the brain child of an individual, which accounts for the fact that the names of most liturgical creators are unknown to us. For liturgy as well as nature has a springtime preceding the harvest, and this springtime of budding and blossoming is to be expected before full-fledged fruits

can be plucked. But then it is the duty of the community and its indwelling authority carefully to separate from the profusion of products at its disposal only those which are in consonance with the tradition and the universal body of which it is a part. Equal in importance is the obligation of this same community to be ever on the alert to set up anew forms which have fallen into disuse and an attempt to revivify forms which are dying. To act in such a manner will prove to be both a rule of order and a guarantee of uniformity; it will in no wise fetter individual initiative or destroy well-founded individual usages. There remains only the task of giving expression to the true essence of ecclesiastical worship which is exemplified in the demands of "liturgical style"; these demands are not at all foreign to the claims of pastoral care which the hierarchy may urge.[33]

The second advantage which we claimed for our definition of liturgy is equally apparent. It is afforded by the necessity of recognizing the Church as present wherever the faithful are gathered around their priest, and not limiting the Church only to the priest as the organ, the minister, of the Universal Church. If we look on liturgy in this way we will have ready at hand an instrument to awaken anew latent Church-consciousness in the laity, a powerful means of deepening religious life and of increasing the Apostolic spirit. The relations between "Liturgical Action" and "Catholic Action" so often emphasized of late will be blended together for mutual benefit and development. In the liturgy the Church prays. The Church is, however, not a

[33] Among the works written with the sole purpose of raising the standard of evening devotions we recommend those of R. Guardini, the treatise on *Liturgical Popular Devotions*" by Pius Parsch and the plans of A. Siebert, S.J., as well as many diocesan prayer books. Vincent Goller, the renowned master of church music, begins his essay on "Grundsaetzliches zur Gebets- and Gesangbuchfrage" (*Der Seelsorger*, 6, 1928-29, pp. 205-219) with the words: "The problem of a fitting prayer book and song book appears to me to be the most important as well as the most acute of modern liturgical questions." He speaks further of "a complete disorganization of prayer in common and plain-song" which exists, at present, in Germany (206), and explains with regard to the singing of the laity that "a school of music for the people appears to me to be more important than the professional choir which has had a monopoly on Church Music for several centuries." This testimony coming from such an accredited witness can leave no doubt in the minds of the readers as to the significance of the problem which faces the Liturgical Movement. A thorough discussion of conditions in Germany with particular reference to the South can be found in the work of M. Bogg, "Gründsätzliches zum Diözesangebetbuch," in *Klerusblatt*, 11 (Eichstatt 1930), 187 ff. All agree that the Liturgical Movement in Belgium and Holland, more so than in Germany, is concerned with a single phase, church music.

distant, nebulous idea of the brain which has earthly reality only in the highest representatives of divine authority and sacramental power, but is a community of the faithful, orderly arranged around its head according to the hierarchy of orders. The Church is, therefore, a single group gathered in a certain place with a certain purpose—to enter with its pastor into relations with God. Thus it is obvious that the praying of the people constitutes an integral part of liturgy.

We can sum up in one sentence the meaning of the present Liturgical Movement in all its noblest manifestations and with its best fruits: it is the endeavor to bring the faithful to realize that they are not mere witnesses of a liturgy enacted by the priest, but that they themselves, with him, are its enactors—they supply, after a fashion, the supporting cast. The definite application of this use of the term is to be found in the writings of Pius X. In his Instruction on Church Music (1903) he set up, as the ideal, Gregorian Chant sung by the people, " in order that the faithful might again take a more active part in offering praise to God and in celebrating the Divine Mysteries." [34] In his Encyclical on Frequent Communion, he wished to lead the laity back to a more intense coöperation in the liturgy, for he expressed the desire that the faithful should, of their own volition and as a matter of concern, partake of the sacrificial banquet at the conclusion of the sacrificial act. All other wholly or partially successful liturgical undertakings since then have been mere elaborations or developments of this twofold purpose. The widespread adoption of the Roman Missal and other Roman liturgical texts, the zeal displayed in current literature and in the efforts of pastors to give fitting and accommodated instructions to the laity regarding things latreutic, the varied forms of the choral Masses and of the children's Mass all emphasize one or the other feature of this double project.

Once these notions have become known, the next step will be to inculcate in the people the true sense of the term Universal Priesthood, an admirable objective, because it has often been misunderstood of late. In fact it has been looked upon with a good deal of skepticism even by those persons who follow more

[34] *A. S. Sedis*, 36 (1903/4), 333. Pius XI in his " Constitutio " of 20 December, 1929, reiterated this very thought: *A. A. Sedis*, 21 (1929), 34 f. Both decrees can now be had in pamphlet form: *Die Tonkunst im Heiligtum*, Regensburg, 1929, Pustet.

or less in the footsteps of the reformers of the sixteenth century, in denying the existence of an official priesthood. The true meaning of this term is not to be found in certain functions of the priesthood claimed for the laity, or in the imitation of these functions in their prayers, or in the common call—common to all Catholics—to a life of sacrifice and abnegation.[35] Their participation in the Universal Priesthood is to be realized, however, by taking an active, vital part in the divine worship sanctioned by the Church and at stated times by their collaborating in the public worship of God. These rights belong to them, not because of unlawful prescription, but by reason of their union with the Mystical Body as living members. The sacerdotal dignity of the faithful is not to be understood as a weak or diluted imitation of the priestly dignity of the ordained, but is to be found in their participation in the priesthood of Christ, effected by incorporation into the Mystical Body, and by the baptismal character. This common participation in the priesthood is, in the case of those duly anointed, raised to the power of discharging certain definite and reserved functions. The incorporation in Christ elevates the prayers and the sacrifices of the humblest member of the Church high above all the sacrifical pretensions of the heathen priesthood and high above all exercises performed by those separated from Christ. In the Holy Sacrifice of the Church—gathered together, as she is, in the Holy Ghost and built upon Baptism, Confirmation and Holy Orders—we see the Sacrifice of Redemption being renewed. In the hands of the priest lies the Sacrificial Victim; in the hearts of those signed with the sacramental character is a sacrificial act only worthy of God.[36] True, this act is modified to suit the

[35] According to the explanation of Nicholas Gihr, *The Holy Sacrifice of the Mass* (3 ed.), St. Louis, 1908, p. 34: "The faithful constitute 'a holy and acceptable priesthood' in so far as they have separated themselves from sinners, being dedicated and sanctified, that by 'spiritual sacrifices' of a new and virtuous life, that is, by prayer, fervor, piety, self-denial, patience, compunction, benevolence and charity for their neighbor, they may honor and glorify God." This interpretation is remarkable, to say the least, in view of the fact that the author is concerned with bringing out the dogmatic value of the Mass.

[36] The renewal of the sacrificial act is, therefore, not to be sought under the sacramental species, as the commemoration of the Passion (Gegenwärtigsetzung)—as some dogmatists affirm. This is confirmed in the conclusion of an article by J. Umberg, S.J., in *ZfkTh*, 43 (1930), 92-105, written by J. Dillersberger, "Eine neue Messopfertheorie?"; *Theologie und Glaube*, 22 (1930), 571-588. Neither may the renewal of the sacrificial act be here so construed as to mean a physico-numerical oneness of the sacrificial act of the Mass and that of the Cross.

spiritual state of the individual; but its reality, its real presence, cannot be denied. The faithful are ordained and called to prayer in unison, and to celebration in accordance with the purpose of the Church's public worship. On the exercise of their prerogatives depends the liturgical character of their prayers, their non-exercise connotes the total lack of anything common to the term liturgy.[37] It does not matter in what form their external prayers are couched; but, the more deeply the faithful are immersed in the thought of their own dignity and of their incorporation in Christ, so much the more vigorous and more noble will be the forms by which these prayers will be expressed. Thus it will be that reality will more and more closely approach the ideal which rises in our minds at the thought, the *Church prays.*

[37] When liturgical writers use the term liturgy in its narrow sense as the major premise of their theorizing, they are forced to take circuitous routes to formulate liturgical prayers for the laity, Astock, O.S.B., "Konnen auch Laien 'liturgisch' beten?": *Der Seelsorger* 1, 1925), 110-112. According to him the faithful can pray liturgically whenever they participate, actively, in the prayer of a person who has been delegated by the Church, e. g., when they recite the Breviary with such an one, or serve at Mass. He goes even a step farther and claims that the recitation of the Breviary by the laity alone, would, after a fashion, be liturgical, because the laity, by so acting, would fulfil their part of the obligation to pray, an obligation which binds the entire Church. Our conception of liturgy would not permit such a recitation to be labelled liturgical; not only that, but we would contend that the recitation of such prayers offered only by a single cleric would be liturgical only in a very restricted sense, that is, the leading rôle is performed by a person who has been commissioned for that task; the community itself prays, not in its own person, but juridically, in the person of another; or, in other words, those who recite the Breviary may be likened to a single choir which offers the same minutely regulated prayers, although locally separated from one another.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

WHO FIRST USED "ALTER CHRISTUS"?

Monsignor Henry, whose writings have been appearing in the REVIEW for forty-five years—longer than any other contributor now living—sends us the following letters which he has received from readers who have joined actively in the search for the origin of the phrase "alter Christus" as applied either to a priest or to any Christian.

Right Reverend dear Monsignor Henry,

While reading your articles, "Sacerdos alter Christus" and "Christianus alter Christus," and the contributions of other priests on the same subjects in the ECCLESIASTICAL REVIEW (November 1936 to February 1937, incl.), I recalled that I met with several passages, including the words "alter Christus," in the excellent work, *Tesoro del Sacerdote,* por el P. José Mach, Misionero de la Compañia de Jesús. In fact, I was so delighted with Father Mach's treatment of the dignity of the priesthood that I used many of the ideas found in the *Tesoro* in a First Mass Sermon, preached about three years ago.

The following quotations are from the "décimocuarta edición", published by E. Subirana, Barcelona, 1914. I may mention, however, that, some years ago, I had access to an older edition, which, if I remember correctly, was published during the lifetime of Father Mach. At that time the whole work was published in one volume, whereas later on it was divided into two. Father Mach died in 1885. As early as 1864, the Sacred Congregation of Rites approved the edition of the *Tesoro,* which was published that same year. But even this latter edition was not the first edition of the work, as may be seen from the "Prefacio del autor" in the edition at my disposal. You might be able to find a very early edition of the *Tesoro* somewhere in a library at Washington. Now let me quote.

On page 14 of the first volume of the edition of 1914, under the heading "Sacerdocio," there are the following words, *without any*

quotation marks or italics: " Tres días estuvo toda la Iglesia en oración y penitencia para obtener del Señor ese justo, ese santo, ese nuevo salvador, ese segundo Jesucristo." On page 16, last paragraph, we read: " Sé santo, oh sacerdote, pues, representando, o mejor diré, identificándote con la persona del Hijo de Dios, eres otro Jesucristo, mediador entre Dios y los hombres: tienes su oficio, estas revestido de su poder, continúas su misión, tienes que hacer lo que hizo, y lo que haría Jesucristo, si estuviera en tu lugar. [The next words are in italics.] *Pro Christo legatione fungimur* (II Cor., V 29)." On page 134, in the second point of the meditation on the " Vocación al sacerdocio," there is the following beautiful comparison: " Si tanto se pasma David de verse casado con la hija de Saúl, cuánto más debo pasmarme yo de vermo hecho ministro, coadjutor de Jesucristo, un vice-Dios, otro Jesucristo en la tierra! [The following words only are in italics] *Deum existentem et Deos efficientem* (Greg. Naz. or. apol.)."

It would seem to me that this brings our investigation down to the middle of last century, because, as I mentioned above, the edition of 1864 was approved by the Sacred Congregation of Rites, and it was not the first edition.

No doubt, you and the other priests, interested in lifting the treasure, will rejoice with me because of the discovery made.

FR. SYLVESTER STAUDT, O.M.Cap.

U. S. Naval Station,
Agaña, Guam, M. I.

Comment by Monsignor Henry.

The letter from Father Sylvester is interesting evidence that the " treasure hunt " is still going on apace. But it gives a somewhat peculiar twist to the discussion inasmuch as it comes from a missionary priest in what I have (ignorantly, no doubt) always considered as a very lonely spot on the broad Pacific—the island of Guam. I had this thought in mind when, happening to meet an elderly lady in my neighborhood, I remarked that I had received a letter from Guam and (in order to " make conversation ") I added: " I don't suppose you can tell me anything about Guam? " She bristled: " Can't I, indeed? I have *been* there! " Yes, she had been there en route to (of all distant places!) Vladivostok. And she added (without any prompting from me): " My, but it is a *lonely* place, that island of Guam! " One is apt to repeat the worn-out saying: " How small our world is, after all! " But now to the letter from Guam.

Perhaps the first thing to strike the reader is the alteration of the *alter Christus* to " segundo Jesucristo " and later to " otro Jesucristo." I recall that in the English translation of Msgr. Guame's *Catechism of Perseverance,* the Latin phraseology (Christianus alter Christus) is given, and in a footnote the " Christus " portion is printed as " Jésuchrist " (not simply " Christ ").

The next interesting fact is that the 1864 edition of the *Tesoro del Sacerdote,* which had the approbation of the S.R.C., was not the first edition. My correspondent accordingly argues very properly that the first edition could well have been " in the middle of last century ". In a previous paper, Father McGivern had noted: " In 1858 Father Millet, S.J., published a book on *Jesus Living in the Priesthood* in which the expression ' Sacerdos alter Christus ' is used." It is possible that the *Tesoro del Sacerdote* was published before 1858—but we have at present only conjecture to rely upon in this matter. Perhaps some reader can give us the date of the first edition?

I have received another interesting letter from nearer home. A priest writes me from Michigan. Like " the Californian " quoted largely in the REVIEW of May, the " Michigander " desires to remain anonymous. His letter follows:

Rt. Rev. dear Father,

I have been following with interest your discussion of the term " alter Christus ". In your article in the May number of the ECCLESIASTICAL REVIEW that just arrived, you remark that the expression, "Christian tradition " in Abbot Marmion's work gave " a very vague indication of its source. In brief, the Abbot simply could not mention, it would seem, any definite epoch—Early, Medieval or Modern—for the alter Christus as the phrase applied to a priest."

This prompts me to write that no less an authority than Pope Leo XIII ascribes this " tradition " to the Age of the Fathers. In his Encyclical letter to the Bishops of Italy, Dec. 8, 1902, he writes:

" La misma idea aparece clara de las obras de los Santos Padres, del Magisterio de los Romanos Pontifices y de los Obispos de los Decretos concilliares, y de la enseñanza unanime de los Doctores y Escuelas catolicas. Que asi *toda la tradición* de la Iglesia parece una vox que proclama ser *el sacerdote otro Christo,* el cual aunque trabahando en la tierra ha de contarse entre les clases celestiales con toda razón (S. Juan Cris. De Sacerd. 1, 3, c. n. 4) puesto que administra cosas celestiales y le ha sido conferido un poder que Dios no concedio a los Angeles (ib. n. 4). *Acta S. Sedis,* 35, 258-259."

I have taken the above quotation from a Spanish book: *La Action Social del Sacerdote,* Joaquin Azpiazu, S.J. (Madrid, 1929), page 14.

Though the term " other Christ " is not used, St. Clement of Alexandria expresses the idea when he says that the priest is " post Deum terrenus deus ". Const. Apost. Taken from a treatise on the priesthood in the Spanish language entitled *Ananias,* by Cepeda, page 132. (Published at Madrid, no date given.)

Would it be in any way helpful in your search to know that *Lux de Verdades Catolicas,* by R. P. Juan Martinez de La Parra, calls priests "gods "? He comments first on " Dii similes facti hominibus descenderunt ad nos? " (Acts, 14, 10) and then on: " Quis potest dimittere peccata nisi solus Deus," (Luke 5, 11). " Y si *estos* nos perdonan, *dioses son;* si, dioses son, aunque pareczan hombres: Ego dixi dii estis, et filii excelsi omnes.' (Ps. 81, 6.) *Estos son los sacerdotes* cuya grandeza y cuyos beneficios solo podremos cabalmente entender cuando por medio suyo nos veamos en la Gloria." Vol. 3, p. 620.

The above work is a series of sermons given by the above mentioned author in the seventeenth century in Mexico. The sermon from which the question is taken was given September 12, 1694.

MICHIGANDER.

Comment by Monsignor Henry.

There seems to be a misapprehension here of the real problem which has been discussed in the REVIEW. " Christian tradition " has undoubtedly praised the priesthood most highly, as it has also praised—it would seem (so far as mere phraseology goes)—the Christian laity with equal glorification. St. Peter himself addressed the Christian laity as " a *kingly priesthood.*" In the REVIEW for January, 1937, Father Laux quoted four of the Fathers and added: " The only thing missing in these passages is the word ' other '." Our whole discussion turns on the word " other ", *alter.* Two encyclicals of Pope Pius X on The Priesthood, and the comparatively recent one of Pius XI on the same theme, gave abundant references to the various sources of the quotations made, but failed to quote any source for the *Sacerdos alter Christus* formula which all three encyclicals nevertheless commented upon rather largely and very importantly. The first correspondent who could locate the word *alter* (which is the whole point of the present discussion) was Father Kammerer, S.J., who located it (concerning the *Christian,* and not specifically the *priest*) in a passage of the Ven. Luis de la Puente dating

back to the year 1611. Father McGivern, S.J., traced the word " other " (as applying to the *priest*) only back to the year 1858. In the present issue of the REVIEW, Father Sylvester, O.M.Cap., traces this back, uncertainly, to " the middle of the last century ".

It is true that all Christian tradition (as Pope Leo XIII argued) testifies with sufficient profuseness to the dignity of the Christian priesthood. But that is not the question now at issue. A reading of my papers on the "alter Christus" in the November and December issues, 1936, of the REVIEW, will clearly illustrate our present difficulty. This difficulty was first recognized by Father Matthews, S.J., who was also trying to locate the *alter* (without specific reference either to *Christianus* or to *Sacerdos*). He found, in a translation of Luis de la Puente's book (from Spanish into French, thence into English), the words " another Christ " (referring to a Christian in general) together with a reference to St. Gregory of Nyssa. He consulted Migne for the indicated work of this Father of the Church, but *failed to find* the " alter " there. A mere reference to " Christian tradition " will not answer the question now being discussed.

COR JESU LANCEA PERFORATUM.

As a small liturgical contribution to the feast of the Sacred Heart of Jesus it seems fitting to examine the evangelical text about the transfixion of our Saviour's side by a spear.

I. *Cause of the Thrust with the Spear.* According to Deuteronomy 21: 22 those who were crucified were not to remain on the cross more than one day, so that the earth would not be defiled. Moreover, the day after our Redeemer's crucifixion was a Sabbath and even a *great Sabbath;* [1] hence it would be a gross profanation of the feast, if the bodies were allowed to remain on the cross. Because of this, the Jewish authorities asked for permission to break the legs of the three who were crucified on Calvary that day. This operation was called σκελοκοπία in Greek, and *crurifragium* in Latin. It added to the

[1] John 19:31 ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου for that Sabbath was a great day. The Vulgate reads " dies ille " instead of " *illius sabbati* ".

pains of the culprit and, therefore, accelerated the death.[2] John 19: 32 affirms that the soldiers broke the legs of both thieves, but not those of Jesus, because He was already dead. But a soldier transfixed His side with a spear.

II. *The Piercing of the Side.* We have the report of an eye-witness.[3] John in his Gospel 19: 33-34 says with regard to transfixion: *ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.* The Vulgate translates: "Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua." But when they came to Jesus, and saw that He was already dead, they did not break His legs, but one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

The most important words of this report are *πλευρά* and *ἔνυξεν.*

1. We are unable to assign with certainty the place of the thrust of the lance in our Lord's body. The Greek *πλευρά* means properly *latus, side,* but it does not suggest which side was wounded, the right or the left.[4] When John 20: 25, 27 relates the apparition of Jesus to the incredulous Thomas he is again sparing of words and is content to repeat twice *πλευρά.*

As indicating that it was the right side that was pierced we have (a) the Apocryphal Gospels and the "acta Pilati"; (b) the painters and sculptors, though there is not a constant tradition among them, prefer the right side. But we think that *Horace* had reason when he wrote his hexameter: [5]

[2] See *Cicero,* Phil. 13, 27; *Firm. Matern.,* math. 8, 6. The *crurifragium* was used also as a punishment specially for slaves; cf. *Plant.,* Poen. 886; *Senec.,* de ira, 3, 32, 1; *Apul.,* Metam. 9, 23. See Hitzig in *Paulys-Wissowa,* Real-Encyclopädie der class. Altertums-wissenschaft, IV, 1731.

[3] St. John reminds us with insistence of his presence at the scene of this event and his unimpeachable attestation in 19:35: *ὁ ἑωρακώς . . . ἀληθινὴ μαρτυρία . . . ἀληθῆ λέγει* (qui vidit . . . verum testimonium . . . vera dicit). He thinks of the Docets, who contend that Jesus had a phantasmal body. The thrust of the lance and the flow of blood and water from a *corpse* was a forceful argument against those heretics.

Some codices mention "the lance" in Math. 27:49 (see *Nestle* in the critical apparatus.) But this is a later addition.

[4] In classical greek *πλευρά* is used ordinarily in the plural, but also in the singular sense; thus in Homer, *Iliad* 24, 10; Aeschylus, *Prometh.* 71 etc. The Greek of the New Testament uses it in the singular; see also John 20:20, 25:27 etc.

[5] Horace, *De arte poet.,* 9-10.

Pictoribus atque poetis
Quidlibet audendi semper fuit aequa potestas.

(c) St. Francis of Assisi received the five wounds as did Jesus, and one of these wounds was in the right side. St. Bonaventure writes: "*Dextrum quoque latus,* quasi lancea transfixum, rubra cicatrice obductum erat." [6]

Nevertheless we are of the opinion that the soldier pierced the left side of Christ, because:

(a) The soldiers came to complete the killing of our crucified Redeemer. They saw that the Christ was dead. To make sure, a soldier draws near to Him to observe whether He still breathes or not. The soldier, being very near to Jesus [7] and holding the spear in his right hand,[8] would naturally pierce the left side.

(b) The soldier's purpose was to kill our Lord if He was still alive, and he would naturally pierce the heart.

(c) It is commonly admitted and is taught in liturgical language [9] that the Heart of Jesus was transfixed by the spear. Now if the soldier pierced the right side, the ribs and the sternum would hinder the lance from reaching the heart, specially because it was not long.[10]

2. The wound in the Sacred Side was very large and deep, for our Lord Himself invited the incredulous Thomas to put his *hand* in the wound.[11] The verb νύσσω or νύττω of John 19: 34 means *to bore, to pierce, to perforate,* and hence *to wound* and *to kill.* It is often used by Homer and always means a vigorous and mortal wound, in speaking of lances or spears. Thus, for instance, in the *Iliad* 12, 394-395: ἀλλ' ὄγε θεστορίδην Ἀλκμαόνα

[6] St. Bonaventure, *Legenda minor S. Francisci, De Stigmatibus Sacris,* lect. 1-3.

[7] The soldier could get very near to Jesus because the cross was not high, since the bystanders had put a sponge with vinegar on a branch of hyssop, a small plant, and yet could reach His mouth; John 19:29.

[8] It is inconceivable that the soldier wounded our Lord with the left hand.

[9] Consider the expressions: a) "Cor Jesu lancea perforatum", (Litaniae SS. Cordis Jesu): b) Ex corde scisso Ecclesia—Christo jugata nascitur (Hymn. ad Vesp. in festo SS. Cordis Jesu); c) Cor Jesu amore nostri vulneratum (Invitat. ad matut.); d) (Cor) percussum ad hoc est lancea (Hymn. ad matut.); e) (Cor) te vulneratum caritas—ictu patenti voluit (Hymn. ad Laudes); f) Deus, qui nobis in Corde Filii tui, nostris vulnerato peccatis (oratio); g) Lancea militis transfigi voluisti, ut apertum Cor (praefatio SS. Cordis Jesu); h) St. Bonaventure, De vite mystica, cap. 3: "ad hoc enim perforatum est latus tuum . . . ad hoc vulneratum est cor tuum."

[10] See Grosse in Paulys—Wissowa *Real-Encyclopädie der Altertumswissenschaft XII,* 1, 618, seq.

[11] John, 20:27.

δουρὶ τυχήσας νύξ',[12] but (Sarpedon) having reached with the spear the Thestoride, Alkmaon wounded him.

The Vulgate translates ἔνυξεν with *aperuit*. This is an error both of sight and of hearing. The aorist ἔνυξεν was confounded with ἀνέῳξεν (aorist of ἀνοίγω, to open), the sound and writing of which are very similar. St. Augustine [13] wrote also: "Vigilanti verbo Evangelista usus est, ut non diceret: latus ejus percussit, aut vulneravit, aut quid aliud, sed aperuit." The Evangelist said the very opposite.

Verse 37 from John, chapter 19, affords a better comprehension of the sacred text. Thus in regard to the wound in the side, John says: ὄψονται εἰς ὃν ἐξεκέντησαν, videbunt in quem *transfixerunt*, they shall look on him whom they pierced. That is a citation from Zach. 12: 10 (Hebrew text). We find this word twice in the New Testament: here and in *Apoc.* 1: 7 in alluding also to Zach. 12: 10. The Vulgate translates the second place with *pupugerunt*, they *pierced*. The verb ἐκκεντέω means: (a) *to cut out;* thus in *Aristotle* [14] τὰ ὄμματα, to cut out the eyes. (b) Then *to pierce* with a spear and therefore *to kill*, as in Polybius 5, 56, 12; 25, 8, 6 etc.[15] Also from John 19: 37 and Apoc. 1: 7 we are able to infer the gravity of the wound of our Lord's side.[16]

We cannot determine accurately the place of the wound in Jesus's side, but we know that it was a large wound which reached His Sacred Heart. That is all the more reason why we should love the Heart which so loved men.

ISIDORE RODRIGUEZ, O.F.M.

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[12] ὖνξ' or νύξε aorist poet. instead of ἔνυξε. See also *Iliad*, 11, 252; 13,147; 15,278 etc.

[13] St. Augustine, *Tract. 120 in Joh.*, n. 2.

[14] Aristotle, *Hist. Anim.*, 6, 5, 2.

[15] See Schlier in *Theol. Wörterbuch zum N. Testament*, 2, 444.

[16] Prudentius, *Cath.* 9, 85-87; Perist. 8,15-16; Ditt. 165-166; St. Eustathius, in Theodor. *dial.* 2; St. Leo Magnus, *epist.* 98, 3; Cornelius a Lapide, in *Johan.*, Cap. 19, admits that Jesus received more than one wound by the soldier.

THE WEEKDAY HIGH MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Now and then a parishioner asks which will be of greater benefit to the departed soul—one High Mass, or five Low Masses. Were he to go a step further and inquire, " Is the money bequeathed for Masses in priests' wills usually to be spent for High Masses?," we might find our position somewhat embarrassing. Sometimes also his question is put in these words, " Since every Mass is a Mass, wherein is the greater merit of a High Mass? " From the practical point of view there may be implied in all this, " Why should the offering expected for a High Mass be five times that accepted for a Low Mass? "

Usually our answer (or evasion) is not quite satisfactory. The man of faith of course admits to himself that a practice common throughout the Church must have been established on justifiable grounds. At the same time he feels that the explanations offered are, to say the least, not perfectly clear.

We can point out that the priest is put to some inconvenience by reserving a fixed hour for a High Mass and binding himself to be on hand at any cost; that the High Mass becomes a public function; that Mass servers must be secured in number conforming to the dignity of the occasion; that a choir must be secured no matter at what expense or trouble; that the ceremonial calls for draping the altar, additional lights, etc., etc. Above all, we can remind him that it is not a priest and altar boy alone who unite in offering the Sacrifice; a High Mass is announced; the congregation are invited to attend and take part in it.

If our inquiring friend is disposed to be observant, not to say critical, even all those conditions are not likely to make any forcible appeal. An additional ten minutes he knows will finish a High Mass; dispensations to celebrate with one server only seem to be readily granted; draping also, he finds, can regularly be dispensed with; one man or one woman can constitute a choir, providing music which but faintly inspires. Moreover, he may even notice how much the choir is allowed to omit, thus making it possible to arrange for High Masses each successive half-hour. Last of all, how many are present to unite in offering the Holy Sacrifice? Just as many as would be present at a

Low Mass—the faithful few who turn out every morning. True, it is a public Mass; it was announced—and with what result? Presumably the announcement was an appeal to the charity of the faithful, not altogether forgetful of a departed friend or acquaintance, but our interested parishioner cannot recall the day when the pulpit put any emphasis on this. Most likely large numbers in our congregations have never realized that such is the purpose of the announcement. Just how much in addition is given for a stipend five times as large does not seem so much after all. Everyone else is doing it, however, and we also fall in line.

To be perfectly honest with ourselves, what do we see in it? In a matter so sacred we can hardly afford to be other than honest with ourselves and with our people. Secrecy, reserve, can have no place here. Nor is there need for either. We are ready to promote the custom; presumably we are promoting it for the spiritual welfare of both the living and the dead. With what arguments and with what explanations of doctrine can we go to the pulpit and make the people understand that we are actuated by that one sole motive? Frankly, can we say that we are endeavoring to make it a solemn occasion, investing it with all the dignity and impressiveness the Church's ceremonial assures?

Authoritative sources speak of the purpose of church music in the following terms: "The life of the Christian Church is her liturgy, the text of which is taken in a great part from Sacred Scripture. But as the Word of God is too deep, too sublime, and too far-reaching to be expressed in the merely spoken word, the Church in her enthusiasm appeals to music, the most spiritual of all the arts, to make God's word more intelligible to the finite mind of man." "Speech is but broken light on the depths of the unspoken; music is a mystical illumination of those depths which the rays of language are too feeble to reach. Though necessarily less precise than speech, this is not by reason of the vagueness, but by reason of the vastness of its meaning, which thereby becomes proportionately overwhelming."

Do we really feel we are carrying out the Church's intention in the music we offer in weekday Masses? Rather must we feel compelled to admit that we actually succeed in defeating the Church's purpose. The people can distinguish scarcely a word uttered in the gallery, either because of the lack of expressive-

ness, the hurrying and slurring, the feebleness of voice, or the dominating tones of the organ.

Further, the *Instruction* of Pius X distinctly forbids solos: what about our prevailing custom in weekday Masses? So long as one person can be found both to sing and play the organ, we are quite at ease. Necessarily also, as requests multiply, many High Masses must be celebrated in the office of the day. In these it is the exception for a weekday choir to pay any attention to the *propria*. Through widespread custom, obtaining for years, we have no longer any scruple in offering as a Missa Cantata some attempt at singing the Kyrie, Gloria, Agnus Dei, and Sanctus.

Through all, however, families struggling to meet their regular obligations are called upon to coöperate with a pecuniary offering often beyond their means. Are they to be blamed for expecting the full return we are supposed to give? Among ourselves we freely admit that out of this offering only a diminutive fraction actually goes in the way of necessary outlay. And all this in the name of supporting the church; as if the financial status of any church or parish could be improved by ignoring the Church's laws. Solvency in parish administrations is not menaced by allowing first place to God and His commandments. If the stipend announced and insisted upon is necessary that High Mass may be properly celebrated, why not devote it to that purpose?

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ETHICAL RULES FOR BEST-SELLERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The inability of us Catholics to agree on the morality or immorality of certain books, plays and cinemas has been brought prominently to the fore again in the case of the current best-seller, *Gone with the Wind*. The present writer has conferred with several persons of judgment as to the ethical merits of the book and he has encountered surprising diversity of opinion. This variance has been occasioned, not only by the eternal difficulty of correctly applying abstract principles to concrete cases, but also by a difference of opinion regarding the principles

or norms themselves. Unless we concur at least in these, our judgments of such writings will never coincide. We believe, consequently, that a dispassionate discussion of a few rules of censorship applicable alike to fiction, the drama and cinemas, would be eminently worth while.

Just where does the difficulty lie? We are aware that any book or passage of a book which would prove a source of grave temptation to an individual, may not be read by that individual, though it might be read by some one else without danger. Hence we must be careful not to approve or disapprove any writing in general, simply by reason of our own personal, subjective reactions to it. We have to be objective, and our special problem is to determine just precisely what book or passage of a book is in itself of such an immoral character that it would constitute a proximate occasion of sin for the *average* person. Furthermore our problem deals primarily with reading matter pertaining to the sixth commandment. If then we can come to an agreement on a few clear rules which, when applied rightly, would show that a given book would occasion serious temptation in matters of purity to the *average* person, we should have to condemn such a book, even though we might still concede that some individuals might peruse it without danger.

Before hazarding these rules, it might be well to call to mind that the Catholic Church is strict in matters of purity, but by no means prudish. In fact, we have to avoid prudishness and Puritanism, since these themselves may lead at times to sexual aberrations. On the other hand, we are undoubtedly living in a pagan atmosphere and we have to be on our guard lest we be engulfed by its spirit of moral laxity. We must steer a middle course between these two extremes in passing judgment upon books and, without clear-cut norms, we shall be apt to lean too far to one side or the other. With conditions as they are at present, the danger is more particularly that we shall incline too far toward the paganistic extreme.

The first rule would be that certain occurrences of actual life should never be put in novels at all. It is a warning against exaggerated realism from a quantitative standpoint. How often have we heard an immoral passage justified by the glib assertion that after all it recounts nothing that could not happen in real

life? But the human soul can never be satisfied with a description of life in all its raw details. It is always soaring heavenward toward the beautiful and the perfect, even after it has been buried in smut. In this matter of the sixth commandment we have to shun a great deal of real life or we shall be in imminent danger of a fall. We have to divert our eyes from more than one scene in real life; we have to turn our attention from unwholesome stories. Rash indeed is the statement that the most vicious acts of most depraved men can be transported into books for general reading just because they are actualities. If we are going to follow such a rule, our Catholic ideals of purity will be sadly lowered.

However, granting as a first rule that certain of the most salacious events of life should not be retained in print at all, we should still be willing to admit that others of a markedly immoral stamp, such as divorce, fornication, prostitution and even incest, might sometimes be narrated as *facts* in a story. We do not believe that the mere telling of such a fact as a fact would result in serious temptation for the average person. But supposing this to be done, a second rule enters into play. Such facts should not be microscopically described by the author. The circumstances immediately attendant upon the act should not be detailed; neither should the emotional reactions of the personages be depicted. It is precisely this unhealthy development of lubricious events, not the facts themselves, which tends to arouse passion. This second rule, therefore, puts a check on exaggerated realism from a qualitative viewpoint. We protest rightly against vivid accounts of vice in our daily papers: we may lawfully lodge the same protest when they appear in books.

When subjected to an examination in the light of this norm, some of our modern books are found wanting. They are not content, as Dickens is, with the recital of an indecent action, but they enter into details of place and time and person; occasionally the words used are highly suggestive; the feelings of the characters are portrayed in lurid fashion. Certain passages cannot be read without a blush mounting to the cheeks, and that very blush is a sign of danger. It is useless to recur to the argument that even the Bible contains some unsavory narratives. This is true, but the Bible never violates the rule now under consideration. It tells the objective fact, but it does not delay

on it, expand it and so color it that the passions of the average person would be aroused. But such is not the case with some of our modern authors, and they claim in vain that they are merely imitating the Bible; some passages of their books hark back, not to the Bible, but to the unchaste pages of Petronius.

We would propose as a third rule that, when some uncolored immoral fact has been related as a necessary part of the plot in a novel, it should in some way be disapproved by the author. That vice is to be punished or at least decried, and virtue rewarded or at least placed in an attractive light, is an old principle not lightly to be discarded. This can be done in a variety of ways which need not mar the naturalness of the story. The sinner can be represented by subsequent conduct as sorry for his transgression. Another character, whose conduct has always been upright, can be placed in favorable contrast. The wrongdoer can be depicted as suffering unhappy consequences as a result of his evil act, as is often the case in real life. The sinner may be described as a despicable character in other ways, in no way worthy to be imitated by the reader. But in any event, the perpetrator of wrong should not be allowed simply to settle down to a blissful existence at the end of the book without any allusion to a recantation for his sin or a reform of morals. A violation of this principle would not occasion any serious temptation to the reader and hence would not condemn the book, but it can hardly have any but an insidiously deteriorating effect upon moral outlook.

In matters of purity the whole tradition of the Church warns us to be watchful, to avoid occasions of sin, to guard the senses, to resist beginnings. This tradition begins even with St. Paul when he says: "Uncleanness, let it be not so much as mentioned among you". "Flee occasions" is the advice of all the Fathers of the Church. We priests in the confessional are urged to exhort those who have difficulties with the sixth commandment to watch over their eyes, their reading, their companions, their conversation, their dances and their shows. We tell them never to put themselves freely into dangerous circumstances of any kind. Our ascetical writers are unanimous in declaring that temptations against purity are to be overcome by flight. It is idle to maintain that our modern people can stand more dirt

than our forebears. If this is taken merely to mean that our moderns are exposed to more temptations, it might perhaps be true and God's grace will then provide. But if it is assumed to mean that we of the present day may expose ourselves to dangerous occasions with impunity, it contradicts the whole Christian tradition and would seem to hint that man's inherited concupiscence has been in some way mollified. The only safe rule is to play safe and take no unnecessary risks.

With the foregoing norms in mind we should be able to pass upon the morality of a book in matters concerning the sixth commandment. Undoubtedly discrepancies will arise in applying the principles. We have often heard it said by persons whose opinions we respect, that a book cannot be condemned because of one or two indecent passages. This statement appeals to our natural sense of justice which does not relish the condemnation of a generally healthy whole because of a few unhealthy parts. We believe nevertheless that if either of the first two rules we have enunciated are grossly violated in a few passages, or even in one passage of an excessively erotic nature, a book may be justly condemned. We suppose, of course, that the passage is obscene beyond all equivocation. In this case, it is difficult to see how the pleasure to be derived from the perusal of an otherwise good novel can justify the exposure of an unwary reader to a grave temptation. We would be more lenient in our judgment of books containing immoral passages against other virtues than that of purity.

To conclude, we have done much to renovate the morals of the film industry. Many newspapers and some current books and magazines need a like renovation. To effect it, we have to begin by agreeing on our principles of criticism. Otherwise some of us will be rating a book " A ", suitable for all classes of people, and others will be placing the same book in the condemned column as suitable for no one, as we actually did for some time with regard to certain movies.

CLARENCE MCAULIFFE, S.J.

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WHEN EXTREME UNCTION IS GIVEN CONDITIONALLY.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I suggest that the following note from Prümmer's *Vademecum Theologiae Moralis* (Editio Secunda et Tertia, Herder & Co., 1928, p. 450) is, perhaps, a more exactly satisfying answer to R.P.C.'s question on page 308 of the March, 1937, issue of the REVIEW?

> Nota. Sic hoc sacramentum confertur sub condicione, ne adhibeatur condicio: si es dispositus, sed: si es capax. Etenim si sub prima condicione sacramentum administratum fuit, deficiente dispositione sacramentum est nullum neque potest reviviscere; sin autem sub secunda condicione, tunc, cessante postea obice, sacramentum reviviscit.
>
> Extrema unctio in 4 casibus sub condicione dari debet: si dubitatur, num infirmus a) usum rationis attigerit; b) in periculo mortis revera versetur; c) mortuus sit; d) in manifesto peccato mortali impaenitens contumaciter perseveraverit (c. 941 sq.).

FRANCIS J. MURPHY, C.M.

BLESSING GRAVES IN A COMMUNITY CEMETERY.

Qu. In the city cemetery there is a Catholic section where individual graves are blessed at the time of burial. Occasionally either by accident or design Catholics buy lots across the road in non-Catholic sections. The officiating priest discovers the irregularity only when he arrives at the open grave. May he proceed with the blessing?

Resp. Not being conversant with the circumstances prevailing at the place, the writer is not in a position to give an opinion on the particular case. He must limit himself to the discussion of general principles.

In canon 1206 § 1, the Church re-affirms her right to cemeteries for the faithful departed. Taking cognizance of the fact that in many countries this right is denied her, § 2 of this canon directs that in communal cemeteries a special section be reserved for the burial of Catholics, if it be possible to obtain one, and that this section of the cemetery set apart for Catholics be blessed. For places where even this much cannot be secured, § 3 ordains that at the time of burial the individual graves be blessed.

At first sight one might be tempted to assert that § 2 of canon 1206 gives the solution to the case. But that is scarcely correct, for the paragraph prescribes that the section set aside for Catholics be blessed, whereas our inquirer states that in the cemetery to which he refers there is indeed a Catholic section, but it is not blessed, the individual graves being blessed at the time of the funeral.

If the section reserved for Catholics in a communal cemetery were blessed, undoubtedly that blessed section would be considered as equivalent to Catholic burial ground and Catholics could be obliged to obtain burial plots only in that section. But since the section reserved for Catholics is not blessed, it cannot be considered a Catholic cemetery and it may seriously be doubted whether Catholics can be compelled to acquire burial plots in it, unless perhaps for peculiar conditions, as, if scandal and the like should arise from Catholics acquiring burial plots promiscuously among non-Catholics.

If Catholics cannot be obliged to restrict to such an unblessed section of a communal cemetery, they cannot be denied the right to have their graves in sections not reserved for Catholics blessed. If in extraordinary circumstances that blessing were to be denied, the decision will not rest with any priest, be he pastor or not, but with the local ordinary. Moreover, at the moment of interment a priest should beware of letting his zeal run away with him and brusquely refusing to bless the grave. At such a time the bereaved are extremely sensitive to anything that may reflect upon the departed one, and a priest who lets himself be carried away by imprudent zeal may work far greater havoc, not only in the family of the bereaved but also in the entire community, than the good he pretends to seek by a rigorous enforcement of what he considers to be the law.

In matters of this nature every priest should follow the directions of the ordinary and be on his guard against giving offence to people who err more from ignorance and oversight than from malice.

VALENTINE T. SCHAAF, O.F.M.

The Catholic University of America.

RESTITUTION TO INSURANCE COMPANY.

Qu. Would you be good enough to give me your solution of the following case?

Alderic is guilty of having set fire to his own house, through his own son whom he instructed to do so. He received from the insurance company about $1400.00. This was paid by three different companies in equal amounts. There seems no means of restitution except in the following way. Alderic has an insurance policy for one thousand dollars payable at his death to a son and daughter. Both are unmarried and about twenty-five years of age, and at present they depend on the father for even their board. They have no work and do not seem willing to look for it. Some authors in moral theology seem to suggest that restitution to even insurance companies may be made to the poor instead. May these children be considered the " poor ", so that the policy may still be left payable to them, and at the same time the obligations of the father be considered fulfilled?

Resp. It might be possible to regard Alderic's son and daughter as among the " poor " to whom restitution might be made if the rightful claimant to restitution were unknown. As a matter of fact, the insurance company against which the injustice was done is not unknown. Therefore, Alderic is obliged to transfer the insurance policy to the company and to keep up the payments on it until death, for the benefit of the company. We do not know of any author that permits restitution to the " poor ", no matter how this term may be construed, so long as the rightful claimant to the restitution can be found.

ARTIFICIAL BREEDING OF HUMAN INFANTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I presume to express a word of criticism of your answer to the question regarding the Artificial Breeding of Human Infants in the April REVIEW. The article in the *Readers' Digest* to which your questioner refers is, as he says, condensed from an article in the *Literary Digest* which itself is a résumé of, as well as comment upon, an article in the *Journal of the American Medical Association,* 7 November, 1936, by two New York physicians, Frances I. Seymour, M.D., and Alfred Koerner, M.D. These individuals are, of course, concerned solely with the medico-legal aspects of the matter. But their ethical back-

ground, as it appears at least from their article, is rather significant. Thus in one place they say: " He [the obstetrician] can in all good faith make out the baby's birth certificate under the direction of the parents and give that child a document irreproachable in the eyes of the law. The child is then established as the legal offspring. This may be a subterfuge, but it is a necessary one." Further on they say: " The husband then might naïvely suggest that his brother be brought to the office under some pretext . . the idea being that the brother would not know anything about it. This, of course, is absolutely impossible for a physician to do under any circumstances, it being dishonest as well as unethical." I cite this glaring contradiction merely to call attention to an attitude occasionally met with among scientists that moral principles are always supposed to have a ready adaptability in favor of the thing you want to do in any exigency that may arise in the course of scientific procedure.

There is question, then—to put the matter with becoming clarity and frankness—of a filthy, bestial piece of immorality known as artificial insemination. Even that eminent medical scientist, Emil Novak, says of it in a recent book: ". . . because of the rather messy and almost sordid nature of the whole business, the method will not appeal to many women. . ." " Agitur enim de expulsione seminis virilis pollutione voluntaria in vas ad hoc paratum (test tube?) quod deinde frigore servatur usque dum tempore opportuno introducatur sive injiciatur a medico in organa mulieris. Qui sic se polluit, ' donor ' dicitur."

There is, of course, nothing new about the procedure, though I think the older moralists had in mind a difficulty existing on the part of the wife rather than on the part of the husband. Now it is the husband's sterility with which individuals like Seymour and Koerner are concerned.

In any event I do not see that there can be any question about the morality of the thing. It is essentially and intrinsically evil. And it is my conjecture that the Holy Office had this in mind when in answer to the query: " An adhiberi possit artificialis mulieris foecundatio," it answered simply (24 March, 1897): " Non licere ".

If it be objected that these considerations leave untouched the matter of the probable lawfulness of the " tertius modus " re-

ferred to by your questioner in his quotation from Noldin, my answer would be that medical literature upon the subject, as far at least as I am aware, makes it quite clear that there is question only of the method I have characterized as essentially and intrinsically evil. The reason for this is, I presume, that this "tertius modus quem affert Vermeersch" is altogether impracticable. It would serve indeed to obtain a specimen for microscopic examination for purposes of diagnosis. For effective impregnation it would be practically useless. I am not, of course, as certain of this as this somewhat categorical statement would seem to imply. But if it is true, the second question with reference to "another man" would seem to be irrelevant.

SAMUEL M. DONOVAN.

Peaks Island, Maine.

DEVOTION TO THE INFANT OF PRAGUE.

Qu. Will you kindly tell me whether or not the devotion to the Infant of Prague is approved by the Church? Recently I have observed that the statue is no longer seen in many churches and convent chapels?

Resp. The cultus of the Infant of Prague has never been extended to the universal Church, since it has neither Mass nor Office in the Missal and Breviary approved for the use of the Church throughout the world. However, it undoubtedly enjoyed the approbation of the bishops in the dioceses where it was extensively observed. We find neither approval nor condemnation of the use of the statue in the decrees of the Sacred Congregation of Rites.

The absence of the statue in churches and convents bears silent testimony of the fate of many private devotions in the long history of the Church.

Book Reviews

THE FOLLOWING OF CHRIST: THE SPIRITUAL DIARY OF GERARD GROOTE (1340-1384), FOUNDER OF THE BRETHREN AND SISTERS OF THE COMMON LIFE. Translated into English from original Netherlandish texts as edited by James van Ginnekin, S.J., of the Catholic University of Nymegen. By Joseph Malaise, S.J. America Press, New York. 1937. Pp. xlv+274.

It may appear somewhat undignified to introduce the scholarly work noted above by quoting the opening lines of the paper jacket's appreciation: " A new turn in the controversy of centuries is given by the publication of this edition of the *Following of Christ*. All previous English versions have been translated from the Latin translation made by Thomas à Kempis in 1441. But this edition is a direct translation from the original Dutch text written by Gerard Groote from about 1370 till his death in 1384." Now the second of these three sentences will suffer some qualification. It is only ten years ago that Dr. Albert Hyma issued his edition of *The Imitation of Christ . . . edited from hitherto undiscovered sources* (The Century Co., New York and London, 1927. Pp. xxxvii + 182). What Dr. Hyma styled " hitherto undiscovered sources " appear to be (insofar as Books II and III of the present edition are concerned) the "original Netherlandish texts as edited by James van Ginnekin, S.J." Both Fr. Ginnekin and Dr. Hyma had the advantage of personal contact with Dr. Paul Hagen, city librarian (or " assistant city librarian " as Dr. Hyma earlier styled him) of Lübeck, who had unearthed (as it were) the Netherlandish text covering Books II and III of the present edition. Hyma, however, whilst profiting from various remarks made to him by Hagen, also translated into English from the German translation of Hagen; noting, however, that " where the version of À Kempis differs from that of the manuscripts used by Hagen, the latter has usually been followed". Accordingly, Hyma's edition of his English rendering is an exception to the somewhat sweeping statement of the jacket.

All this, however, helps to illustrate the value of the present edition of Fr. Malaise. For Hyma is largely in agreement with the views of Fr. Malaise and Fr. Ginnekin; but these highly qualified scholars follow quite different methods with respect to identification of authorship. Readers who are peculiarly interested in this matter will have recourse to the two translations edited by Fr. Malaise and Dr. Hyma in order to study and apply the two methods. Limitations of space will permit only a slight comparison of the views presented by them.

While the Foreword to the present edition deprecates the idea of heated controversy in the matter of authorship, and declares that " the main object is not to belittle À Kempis nor to extol Groote, but simply to increase the love which all have for the *Following of Christ* and to give a better understanding of the spiritual truths it contains " rather than to " lead to a suspicion that there will be forthcoming some learned argumentation about authorship," nevertheless the quite lengthy Introduction and certain footnotes (cf. pp. 271-273) do offer not a little argumentation adverse to the claims made for Thomas à Kempis. It may accordingly prove interesting to note the views of Dr. Hyma on this matter of authorship. He had practically the same sources as Fr. Ginnekin.

Dr. Hyma remarks: " At present nobody knows exactly how the *Imitation* was composed . . . That Thomas à Kempis composed a part of it [as found in the ordinary translations, but not in that of Fr. Malaise] is also generally admitted. But how large a part was his, and who the authors were, is not known to anybody. That it ever will be known is highly improbable. . . ." (p. ix.). But next he moves toward Groote: " The *Imitation* . . . contains the teachings of a certain Gerard Groote . . ." (p. x). " The compiler of the *Imitation of Christ* was Thomas à Kempis . . ." (p. xii). " Many scholars in Holland and Germany, both Protestant and Roman Catholic, have recently come to the conclusion that the *Imitation of Christ* contains the teachings of Groote in the same way as the four Gospels in the New Testament contain the sayings of Jesus of Nazareth . . . At any rate, the real creator of the *Imitation,* according to the latest theories, is Gerard Groote " (p. xxi). He ends his Introduction with the confident statement: " The version of the *Imitation* which follows here is much superior to all the standard editions, and more faithfully represents the teachings of Groote and the principles of his followers . . ." Meanwhile, all that has been quoted above from the edition of Hyma converges toward the thesis of the present valuable work.

A comparatively slight, but nevertheless very interesting, feature of the present edition will be found in the assemblage of footnotes, pp. 271-273. No. 6 says: " The Latin version from which À Kempis copied this verse [sc. Ch. X, v. 11] has: ' Semper enim dabitur gratia digne gratias referenti.' For *dabitur* he read *debetur* and wrote *debetur,* without reflecting on the fact that he was writing down, if not heresy, at least something very close to it. For it is of the nature of grace that it is conferred gratuitously by God. Modern translators have seen this error and corrected it, but Latin copies still keep it." Dr. Hyma gives much attention to this error: " The word *debetur* cannot possibly be correct . . . Thomas probably found the word in question in an abbreviated form . . . The original certainly did not have

debetur, but *dabitur* . . . What does L[one of Hyma's symbols in his method of describing a group of chapters] have here? For *debetur* we find *Wet Gheven,* or 'it will be given', which is the equivalent of the Latin *dabitur*" (p. xxviii).

The present edition leaves out much that is found in the ordinary translations of the *Imitation,* because it wishes strictly to employ only what it considers authentically as Groote's work (cf. the "Comparative Table", pp. xli-xlv, of the Introduction). If my readers have grown weary of my attempts to indicate the value of the present edition, perhaps they will smile a wee bit at the following comparison. The paper jacket speaks of the "excellent Latin" of the translation made by Thomas à Kempis. But at least one lover both of the *Imitation* and of classical Latinity took the trouble to rewrite the whole of the *Imitation* into classical Latin. His book (*Libri Quatuor De Imitando Christum . . . cura et sumptibus Ferdinandi Philips*) was issued in Philadelphia in 1891. In his *Praefatio* he gave as his reason for his great labor "ut ex minus concinna eius [sc. Thomae] Latinitate nihil contraheremus consuetudinis, quod verae ac propriae Latinitati *Romanae* adversaretur" (p. v). It remains but to praise the beautiful typography and general appearance of the present scholarly work.

THE PRIESTHOOD IN A CHANGING WORLD. By the Reverend John A. O'Brien, Ph.D., LL.D. Preface by the Most Reverend Francis C. Kelley, D.D. Introduction by the Very Reverend Charles J. Callan, O.P., S.T.M. P. J. Kenedy & Sons, New York City. 1936. Pp. xx+314.

The priest of to-day, Pope Pius XI insists, must he healthily modern. He must be at home in modern times and environment; he must accommodate the exercise of his priestly zeal to the new and complex conditions created by the civilization of our own day. Without sacrificing principle, without compromising priestly dignity, or replacing the fundamental priestly virtue, zeal for souls, the modern minister of the Gospel must accomplish the same noble purposes as his predecessors of the last nineteen centuries. He must convert and save and sanctify. To-day as formerly a primary requisite in the attainment of his objective is a knowledge of men, an understanding of their attitude toward the things that are above, and a realization of the influences which most forcefully affect their lives. With this information the priest can formulate his plans and adapt his methods with a well-founded hope of achieving success.

The Priesthood in a Changing World is a book for priests of our own day. Succinctly its plan is stated: zeal for souls is the foundation and the apex of priestly sanctity; but zeal must be governed wisely by

the correct use of methods best suited to the conditions in which it is to be exercised. The author devotes the first section to a development of the first part of his plan. Priestly sanctity is measured, he states, by its zeal for souls, since zeal is but sanctity in action. This beginning lags somewhat. There is little attempt at originality even in the presentation of the matter; the author states familiar truths in a familiar and rather unconvincing way. Too much stress is placed upon the external works as the " apex of priestly sanctity ". He does of course mention the necessity of prayer and meditation, but they seem to be relegated to an unimportant position in the structure of priestly piety: whereas they should have been made the firm foundation. The saintly Pius X might easily have been quoted to impress the truth that external activity cannot replace the more fundamental formation of the interior life.

The major portion of the book is practical. It discusses the adaptation of zeal to prevailing conditions. Some eighty pages of this section have already appeared substantially in the earlier *The White Harvest.* With expert insight the author surveys the major problems that affect the ministry of our own time; with balanced judgment he enumerates the defects and failures; he points out the possibilities for success that lie before the priest; he offers remedies and methods that already have shown their worth in the hands of other priests. Beginning with preaching he runs the entire gamut of priestly activities that bear upon saving souls. Skillfully he touches upon the much-discussed leakage and offers means to stem it. He follows the drifters from Peter's bark, and goes out in search of other sheep to bring them into the fold. Here the author is master of his subject. This portion of his work deserves the highest commendation, and merits study and use. No other recommendation need be given than to state that the plans and methods offered to parish priests have already been tired and found successful by such eminent pastors as Bishops Swint, Kelley, O'Hara, and Schrembs, and parish priests who have distinguished themselves by their zeal and sanctity. From the many helpful hints suggested, each priest will find at least one suitable for use in the conditions under which he labors. The author has also caught a number of " voices from the pews," voices of sincere and intelligent Catholics who are able to grasp and discern the problems of the modern parish and who are capable and constructive critics of those whom they deeply revere as God's ministers. A final section of three chapters discusses the influence of the Church in cultural and educational circles. Catholics in general, it discovers, have little influence in either, and it deplores the startling paucity of truly prominent Catholics. There is a note of pessimism in these last chapters which might have been dispelled had the author offered solutions for these problems, as he suggested for those in the preceding chapters.

There is one exception to the general approval of the work. It is chapter twelve—The Church and Birth Control. The whole chapter as it appears might well have been omitted. At the very least, it must be rewritten to present more prominently the true Catholic ideal of family life. The greater part of the chapter is concerned with what always must be the exception, and the treatment here given to it may easily make the exception an encouragement to selfishness.

The entire work is aptly suited to the American priest. It deals with his parish, his problems, and it offers solutions for them. The facts are forceful, the arguments convincing, and the conclusions inevitable. Whether or not one agrees with all that is written, no truly priestly character can read it without finding a new stimulus and an effective help for his zeal.

LIFE OF JESUS. By François Mauriac. Longmans, Green & Co. New York. 1937. Pp. ix+261.

Man has ever striven toward ideals, and in his struggle has frequently succumbed to the temptation to ease his way by tempering the ideals to his achievements. That is why this book, which purports to be a portrait of Christ, seems rather to be a picture of the author's own Christ, the conception of his own compromised ideal.

Any attempt, however, to estimate the book, must begin with the author's explanation of it. In the preface to the first edition we are told that it is an approach to the "actuality of Jesus"—an objective which has always been the most practical, because the most important, purpose of Christians. Mauriac, however, has been influenced by the modern demand for new approaches to old problems. He seeks a Christ shorn of the traditional commentary, which, he claims, has too thoroughly deified the Man. He succeeds in substituting the other extreme, by humanizing God. He seems not to realize that the only way to avoid the Jansenistic pessimism which the misery of humility occasions, is to remember that God did not come down: He raised us up. It is the birth and not the beginning of God which occurred at Bethlehem. It is true, because it is natural, that the divinity should predominate.

It is likewise true, as Mauriac claims, that the individual best approaches God by what is peculiar to himself. But here again he fails to see a fundamental fact, that the point of departure is not arbitrary. Psychology may prove many things; but it will never prove, even though it is presumptuous enough to probe, a mystery. The faults into which the author has fallen, with which he has been charged, and which he recognizes in the preface to his second edition, are all the result of an attempt to abstract too drastically from the divine per-

sonality of Christ. The inconsistencies which logically follow, and with which the book abounds, should evince the inadvisability of such a starting-point. The figure which Mauriac fashions is not only not a likable, but not even a likely one. While using the liberty which is allowed us in completing the character of the Gospels, we must keep in mind that it is the truth which makes us free, and that this truth must not be enslaved by fancy. Christ came as an example and as an expiation: an example of the divine perfection possible to man; and an expiation not by an interlude of passion, but by a life of suffering. To be meritorious, and it had to be, this suffering must have been free of all the irritable irregularities of men. Christ was God living as a man. In following Him we are men trying to live like God. Our model is not a Man, but a God Man.

The author is so very sincere that it is unfortunate he is not a safer guide. He has more courage than caution; more piety than prudence. The treatment is capriciously proportioned, though the whole has a forcefulness which only the beauty of simplicity can confer. The practical reflexions, almost perfect in their way, are the most valuable content; and show that the author's lines are true, whatever we may think of his coloring.

SONGS OF SION. By the Rev. John J. Laux. Benziger Brothers, New York. 1937. Pp. 217.

The purpose of this book is to inspire not only priests and religious who recite the Psalms but also our intelligent layfolk with ambition toward a better understanding and a consequent deeper love of the Psalter. It will hardly be contested by anyone that to most of our Catholics the Psalter has been long a buried treasure, and to many of our priests and religious an object of duty rather than delight. And that this has been a serious loss is equally patent to the chosen few who have acquired more than a passing acquaintance with these divinely inspired songs. In order to remedy an existing evil, it is imperative first of all to seek for and then remove the contributing causes. This was the first task which Father Laux set for himself before he undertook to publish his *Songs of Sion.*

The first problem he encountered was our Douay translation of the Psalms. An ardent advocate of Breviary recitation by the laity once wrote: " The backbone of the Office is the Psalter. If we were familiar with the Psalms in English, we should find that we had overcome the greater part of the difficulty of saying the Office. But we are not. And it is difficult to see how we are to become familiar with the Psalms in English, until the Psalms have been translated into English—the English which we speak as our native tongue. The Douay version

bristles with difficulties in this respect. For the Psalter it gives a literal version which is sometimes wholly incomprehensible." This challenge was accepted by our author and he prepared an English translation which eliminates as far as possible the archaic and sometimes utterly unintelligible expressions found in the Douay reading.

In the second place Father Laux realized the necessity of preserving not only the matter but also the form of the poetry of the Psalter. Thoroughly acquainted with the structure of Hebrew versification, he sought to restore by a device of printer's arrangement its principal element—parallelism. He did not follow slavishly the division of the Psalms into strophes or stanzas made by the Hebrew poets themselves, but accepted them only when the divisions are clearly recognizable. Elsewhere he made his own divisions, with a view to facilitating comment and meditation.

Next, the author aimed at bringing into play a certain logic among the Psalms themselves. Instead of accepting the apparently haphazard sequence of the Bible, he classified and grouped the Psalms according to their literary character or subject matter.

Lastly, he honestly faced the fact that, whilst all the Psalms are equally inspired, they differ largely not only in their poetical value, but also, and perhaps still more, in their adaptability to the needs and the mental processes of the modern reader. Consequently he preferred to choose among the Psalms and to present only those which are marked by freshness, poetic force and feeling, and which display an originality, a dignity, and a unique power of language and expression, meriting for them the right to be ranked among the best lyric poetry known to man.

In an introductory chapter Father Laux gives a brief but adequate explanation of the Psalter, bearing on its origin, division, classification, purpose, poetic form, the Greek, Latin and English versions, and the place of the Psalter in the Liturgy of the Church. Each Psalm, in turn, receives a short introduction concerning its contents, setting, meaning. When necessary, explanatory notes are added at the bottom of the page.

The type is of good size, and is printed on non-glossy paper.

GENERAL PSYCHOLOGY. By Robert E. Brennan, Ph.D. With Preface by Rudolf Allers. New York: The Macmillan Company. 1937. Pp. xxxvii+509.

Dr. Brennan is a true philosophical psychologist. Rarely has a text book appeared so remarkable for its combining true learning with freshness and lucidity of writing. This is no hastily compiled text, gotten out to be foisted on the writer's pupils and the pupils of teachers with whom he is friendly, but probably the best text of its kind that has been written in English.

The author has made a successful attempt to discuss the findings of modern psychology and to interpret them in the light of Thomistic principles. The volume opens with a prologue in which is considered the psychology of St. Thomas and the notion of general psychology. The text is then divided into three general headings: organic life, sensory life and intellectual life. Each of these headings is divided into two sections; the first considering the science, the second discussing the philosophy.

In the preface, Professor Allers points out that " psychology can hope for ultimate progress only by becoming rooted in metaphysical strata; secondly, that of all the various current philosophies " that of St. Thomas is "by far the most profitable for a genuine science of mind ". Dr. Brennan holds the same theory and endeavors to give it impetus and direction in this book. He has not achieved perfection, but in what is practically a pioneer work this cannot be expected. The section on the philosophy of intellectual life needs amplification, and in spite of the fact that the book already numbers more than 500 pages, later editions will likely contain additions. Because of their importance in present-day medical psychology, more space should have been allotted to the ductless glands: they are merely mentioned in this volume.

The references and bibliography are ample and well selected. These are listed at the end of each chapter. It would probably be more convenient for the student if they were placed at the foot of the page. The illustrations by Professor F. A. Biberstein, of the Catholic University of America, are sharp and clear and, above all, intelligible. To sum up, even if tritely, the book is a " must " for every Catholic student of psychology. It is certain to be studied by earnest non-Catholic psychologists.

PROBLEM ISLAND. By the Most Reverend Francis Clement Kelley, Bishop of Oklahoma City and Tulsa. St. Anthony Guild Press, Paterson, New Jersey. 1937.

In this eminently readable book Bishop Kelley undertook a difficult task and has executed it in a highly successful fashion. His plan of bringing certain abstruse theological problems before his readers under the form of a fictional narrative needs no explanation nor apology. Concrete examples and illustrations usually leave more lasting impressions than abstract disquisitions. There is nothing new in asking whether men, through the exercise of their natural reason, can arrive at a knowledge of religious truth, or whether, without a knowledge of revealed truth, they will experience religious needs that can be satisfied only in Christianity. Even when stated theoretically this question is

susceptible of a satisfactory answer. Bishop Kelley makes the problem an actual one by showing how it might arise in the lives of a group of people placed in circumstances that are actual and historical only in the sense that they exist in the legitimate realm of the fiction writer. The novelist's art has been, and is, very frequently employed to the detriment of religion. There is no reason why it should not be made useful in the service of truth.

A story with a moral is not necessarily bound to be successful as a story and a sermon: the incidents may prove more absorbing than the ideas. Bishop Kelley has not failed either as the story-teller or the teacher. He undertook to convey a lesson by describing the lives of certain people. Lesson and life developed together, and even though the story has the suspense of a mystery novel, and though there may be a temptation to turn to the last pages to find out what happened, the lesson of the book will be found in the intellectual stimulation it will bring to all who read it. Priests especially will find the book elevating and refreshing, and will, no doubt, in every case be eager to share it with their colleagues and their lay friends and acquaintances. Bishop Kelley is a good story-teller, and nobody needs to be told that he tells his stories in language that reflects the color and clarity of his thought.

THE RITE OF ADULT BAPTISM. Translated and explained by the Benedictine Fathers of St. Martin's Abbey, Lacy, Washington. The Dolphin Press: Philadelphia, Pa. 1937. Pp. xi+84.

Although this is a book of less than one hundred pages, and treats but one chapter of the Roman Ritual, it tempts the reviewer to indulge in superlatives. It is small, but not too small, clearly printed in red and black on an excellent grade of paper and bound in flexible boards.

The complete text of the Rite of Adult Baptism, according to the latest edition of the Ritual, is given so that there is no need for cross-references. In parallel columns is printed an accurate English translation, and the rubrics are given in English.

In the early Church, when an inquirer signified his desire to learn something regarding Christianity, he was listed as a "Hearer," and was permitted to be present at the public instructions in the Church. If he persevered and asked for Baptism, he was enrolled as a "Catechumen". This ceremony of enrollment included the breathing on the candidate, the exorcisms, the signing with the cross, the administration of salt, all of which are now part of the rite of Baptism. When judged worthy of Baptism, he was admitted to the rank of "Elect," a word which occurs frequently in the rite. A concise but adequate explanation of these and other symbols and ceremonies of

Baptism forms a fitting complementary section. These pages show the result of painstaking research, careful writing and trenchant editing.

Priests will find this little book helpful in their convert work. Even where permission has been granted to use the rite for the Baptism of Infants, the explanation of the use of salt, the candle, the white cloth, etc. will be instructive and give meaning to what might otherwise be empty ceremonial. We would also suggest that a copy of the book be given or lent to prospective godfathers. Godfathers at infant baptism usually stand by with a forlorn look on their faces, patently wishing the ceremony were over. Primed with a knowledge of the ritual they would be more likely to find the ceremony an interesting and a religiously profitable experience.

CHRISTIAN SOCIAL RECONSTRUCTION. By Dom Virgil Michel, O.S.B. Milwaukee: The Bruce Publishing Co. 1937. Pp. viii+137.

It took forty years, and the Encyclical *Quadragesimo Anno,* to bring home to Catholics in a personal practical manner the great lessons of Pope Leo's *Rerum Novarum.* What Leo foresaw, occurred; if what he said had been more widely studied and its power toward justice more abundantly recognized, the world would be in a different condition to-day. Indications are that it is going to take another generation to get abreast of the thought of Pius XI. Indications point that way: but this tardiness can be prevented. It is possible to accelerate the diffusion of the principles necessary to bring a new blessedness into human life.

The terrors which can be discerned in a shadowy way impinging on the veil which hides the future will certainly overwhelm us in a short time, unless we get the great masses of the people thoroughly acquainted with the principles of the new social order proposed by the Pontiff and eager for the grace of God so necessary to put it into practice.

Dom Virgil Michel has put together, with an appendix, a series of lectures originally delivered to the Central Verein Institute of Social Study. Certain questions not understood readily by reading the *Quadragesimo Anno* are treated fully, and the whole encyclical is made much more intelligible. For example, in Chapter VII, " The Corporative Order," the word " corporation " is made to signify " guild ". Certainly, in the sense of the encyclical, *corporation* does not mean one of the organized branches of an existing corporative state; nor does it, as Dom Virgil makes clear, refer to a labor union of the horizontally stratified type hitherto common in America. The encyclical envisages rather a complete industrial partnership, as an integral part of the social structure.

The book would have been more useful had the text of the encyclical been included; however, there is great need for more exegetical study of this great document. It is an excellent book to put in the hands of anyone seeking to make a careful study of the notable pontifical letter.

DAMIEN THE LEPER. By John Farrow. Foreword by Hugh Walpole. New York: Sheed & Ward. 1937. Pp. xx+230.

When John Farrow took his pen to write the life of the man that is now known as Father Damien, he started in the usual and conventional style. He gave his family background, the story, palpably fictional, of the incidents that are supposed to have occurred in his boyhood and the events that led him to follow in the footsteps of his older brother and to study for the priesthood.

In any biography, such treatment, no matter how dull, is necessary; but it got to the point where I wondered if I had not bound myself to a tedious task in agreeing to review the book.

My reward came when the course of events placed the subject at his labors as a priest in the Hawaiian Islands. The history of the struggle that the Church made to establish itself in this mid-Pacific paradise has a few chapters that are now laughable. The " Believe it or not " exploit of Captain Laplace, of the French frigate, " Artemise," was finally responsible for permitting the Catholic missionaries to carry on their duties unmolested.

When Damien arrived, the Church had grown so that it was a vicariate apostolic. It was by the then incumbent in this office, Monsignor Maigret, that Damien was met. Shortly afterward the same prelate conferred on him the Sacrament of Holy Orders in the cathedral in Honolulu. His first priestly assignment was to the district of Puno on Hawaii. The high-light of his efforts there was his single-handed smashing of the cult of sorcery.

He did yeoman service for the spread of the kingdom of God on earth among the natives there, and it was from there that he went to Kohala to relieve Father Clement whose health had failed in coping with the huge task that confronted the missionaries in those early days. From Kohala he went to Molokai, to link that name inseparably with his own in the minds of men.

Farrow, at this point in his narrative, becomes masterful. He senses the fascination that the horrible always holds for humans. He tells his story without embellishments, with no slightest attempt to exaggerate the gruesome facts. He lets you discover for yourself the stark heroism of the man who was willing to spend his life, not only to bring the consolations of religion to these benighted and repulsive

humans, but also to risk and finally to succumb to the ravages of the disease by his physical ministrations to their festered and rotting bodies. He tells the story of Damien's battles with the civil authorities for appropriations for his flock, nor does he seek to conceal the violent side of his nature. The man was a fighter, albeit his patience was oftimes sorely tried by dilatory and obstructive official tactics.

In concluding his work, he gives in full the far-famed letter of Robert Louis Stevenson, refuting the charges made by the Reverend C. M. Hyde. In all, John Farrow has performed a most creditable task. His book is more than well worth reading. Father Damien is a character who should be known, not only for a heroism that was almost fanatic but also for what he has accomplished for a shunned and loathsome portion of the human race.

THE MYSTICAL BODY. By the Rev. John C. Gruden, S.T.L., Professor of Dogmatic Theology and Philosophy of Religion, The St. Paul Seminary, St. Paul, Minn. St. Louis, Mo., B. Herder Book Co. Pp. viii+343.

The contours of theological thought are in a constant state of flux. To those who are conversant with the history of that seeming static field of thought there are tremendous ground-swells which emerge from the deep of theological speculation, which reach great heights, and then result in a thin white line upon the shore of truth. In our day the theme which bulks large upon the theological horizon is the question of the Mystical Body of Christ. What is the essential meaning of this phrase? What is its dogmatic basis? What is its significance? These are questions which are forcing themselves upon the attention of theologians with no mean impact.

The doctrine of the Mystical Body is not an innovation, but it is one that for centuries has not attracted the attention it merits. This inattention can be explained in part, at least, by the fact that the Protestant Reformation demanded that our theology become largely polemic in nature. As a result theological thinkers of the past few centuries have stressed the external, visible elements of the Church. They have emphasized, and not without reason, the juridical, societal organization of the Church. They have pictured her as a smoothly running machine which carries on the teachings of Christ. This view has seeped down into our catechisms and manuals of theology. As a consequence, the doctrine that the Church is the Mystical Body of Christ, the belief that it is essentially a society whose informing and enlivening principle is Christ, the belief that the Church is the visible perpetuation of Christ on earth, that it is a body which lives and grows because it is animated by its Head, has become more or less obscured.

It is to complete this incomplete view of the nature of the Church that the author has written this book. He is convinced, too, that, because of the pietistic inaccuracies and ineptitudes of some of the protagonists of this modern conception of the nature of the Church, we should retrace the doctrine to its origins. It is only in this way that a proper understanding of the Mystical Body can be achieved. In this he is endeavoring to clarify the doctrine at issue and thus to show that many of the commonly accepted views are unsound. He has gone back to St. Paul, and followed his conception through the analyses of the Fathers and theologians.

In his treatment of the subject the author is on the side of the angels, although he does not hesitate to disagree with many of the current conventional views. He has brought to light many of the implications of this doctrine. For example, he discusses at length its relations to the sacraments, or organic structure, and the priesthood. Although professedly not a spiritual book, it is highly inspiring because it offers an exalted *rationale* for the living of a good life.

Stylistically, it has minor defects. This however can be easily overlooked in view of its general excellence. It may also seem to be repetitious, but this is no doubt due to the author's attempt to achieve utter clarity and coherence.

It is patent that this effort to expound and justify such a signal doctrine of the Church represents the fine fruitage of long and sober thought. The author is to be congratulated on his presentation of what is undoubtedly the best book in English on the subject.

THE PAPACY AND WORLD AFFAIRS. By Carl C. Eckhardt. Chicago, The University of Chicago Press. Pp. xiv+310.

In this monograph Dr. Eckhardt, Professor of History at the University of Colorado, presents a rather objective study of the temporal power of the Popes, particularly the secularizing of politics. The greater part of the book is taken up with the political realignments following the Thirty Years War and the "Treaty of Westphalia". The attitudes taken by France, Austria and Bavaria; the parts played by Cardinals Richelieu and Mazarin; the contemporary controversial literature, especially the writings of Heinrich Wangnereck, are treated in full. The papal claims from 1648 to 1815 are discussed in one chapter, while a second chapter is given to the protests against the loss of the Papal States, covering the period 1860 to 1929. The two last chapters are devoted to balancing of losses and gains occasioned by the secularization of politics.

The author seems to be of the opinion that this secularization has resulted in real gain. "The assumption of political power by the

Church and the Papacy was only a temporary development, although the exercise thereof endured for many centuries. . . . When the national monarchies of western and central Europe had developed adequate governing strength to take over the political functions of the state in an ever increasing degree, . . . it [the Church] was all the more able to confine itself to its original scope of activity: spiritual, social and ethical leadership." He believes that, freed from his secular power, the Pope exerts a greater moral influence than formerly, and he gives high praise to the efforts of the Popes in the reconstruction of the social order and their work for peace and disarmament.

Under the contemporary totalitarian state, however, he sees the freedom that is necessary for the healthy existence of religion imperiled. The policies of the authoritarian state, he declares, are a menace not merely to spiritual life, but to all other cultural and scientific, social and educational activities of human society. He sees the stage being set for a new, and perhaps long struggle between church and state. "Those who follow this conflict . . . will find much of interest in the historic background that is disclosed in the movement called the 'secularization of politics'". Here, Dr. Eckhardt intimates that the totalitarian state, which threatens our Western civilization with "serious alteration or even breakdown", is the logical development of the secularization of politics. Drawing this conclusion as he does, it is difficult to understand the author's looking upon secularization of politics as an unmixed blessing.

Catholic readers will disagree with a number of Dr. Eckhardt's statements. For instance: "... a general council, which is superior to a pope ..." On the whole, however, the book is exceptional in its fairness. It is a book that should be read by those who are following the European politics of to-day.

GEMMA GALGANI. By S. Thor-Salviat. La Bonne Presse. Paris. 1936. Pp. 200.

Blessed Gemma Galgani's life began and ended with the pontificate of Pope Leo XIII. She was born on 12 March, 1878, near Lucca in the Italian province of Tuscany. Her mother was a pious woman who died of tuberculosis when Gemma was only eight years old. But it was she who during those few years started Gemma on her way of the Cross in imitation of her Suffering Master. Her father was a pharmacist whose business ended in bankrutcy. Death delayed not long, leaving Gemma with her brothers and sisters orphans in dire distress and poverty. She died a peaceful, saintly death in April of 1903, just twenty-five years of age. A short twenty years later she was pronounced blessed by our Holy Father Pius XI.

This is in brief, the life of Gemma Galgani as told in French by our author. But the book is really not a biography at all. It is not so much the story of a human being, as a history of spiritual and physical sufferings supernaturally induced and heroically borne by one who loved Christ in His Passion more than she loved anything, even life itself. The reader will look in vain for that human touch which lends romance even to the lives of saints. He will learn nothing about Gemma's early training; nothing about her associations with her friends and the members of her own family. He will be left wondering about why Gemma did not remain with her brothers and sisters after the death of her father, and he will be puzzled to know how they managed by themselves. He will be curious about the details of her daily life and ordinary interests. On all these questions, and many more besides, the author throws no light. We are merely told that Gemma made several attempts to enter the convent but failed, owing to the uncertainties of her health. Hence, if it is a real life of Gemma Galgini written in the best manner of modern hagiography that the reader is seeking, the present volume will leave him decidedly unsatisfied.

The author is concerned about one thing only—the supernatural in the life of Gemma Galgani. Miraculous induction of suffering, spiritual and physical, the supernatural origin of her stigmata, the diabolical source of her temptations, her visions in which she communes with St. Gabriel dell'Addolorata, the Blessed Virgin and the Suffering Christ—these are the matters which fill up the two hundred pages of the book.

Too many of these few pages, unfortunately, are devoted to formal proofs of the supernatural character of visions and stigmatization in general, as distinguished from phenomena of a purely psychological nature, and of the miraculous origin of Gemma's experiences in particular, over against those which may be brought on by hypnosis, hysteria or suggestion. Such purely scholastic questions belong rather to general treatises of ascetical and mystical theology, and need not be repeated at length in every description of saintly lives.

TWO OLD FRENCH POEMS ON SAINT THIBAUT. By Raymond Thompson Hill, Ph.D. New Haven, Conn.: Yale Press. Pp. vi+182.

This eleventh volume of the Yale Romantic Studies series is a scholarly study of two old French poems on the life of St. Thibaut which are preserved only in one manscript now lodged in the *Bibliothèque Nationale,* Paris. The manuscript, which dates from the late thirteenth century, consists of 115 pages. The first poem, an *Epître farcie* of St. Thibaut, is found on pages 46-52; the second poem, The Life, Miracles and Translation of St. Thibaut, is found on pages 68-102.

Dr. Hill, who is associate professor of French in Yale University, handles his subject in a thoroughly scientific manner. He first takes up the language of the manuscript and shows the use of vowels, consonants and the philological morphology. The same scrutiny is given the poems, and an excellent study of the versification is added. Next the sources of the poems and the theme are discussed, with a short chapter giving the results of an investigation of the authorship of the second poem. The text of the two poems follows, and at the end of each are placed the author's notes and a list of variants. An index of proper names and a glossary complete the volume.

The author has made a real contribution to knowledge and, incidentally, has been able to make a number of corrections to a study on the second poem which was published by the Institute of French Studies in New York. Particularly happy is his inclusion of the Latin text of the so-called Codex Uticensis, upon which the second poem was very likely based. This manuscript belonged to the library of the monastery of Saint-Evroult at Ouche, but was stolen at the time of the Revolution. Dr. Hill located it at the *Bibliothèque Municipale* of Alençon. Students of French and of medieval literature will find Dr. Hill's work extremely interesting, and they will be delighted by the thorough and scholarly handling of his subject.

HITLER AND THE CHRISTIANS. By Waldemar Gurian. Translated by E. F. Peeler. New York: Sheed and Ward. Pp. vii+175.

The author of *Bolshevism: Theory and Practice* and *The Future of Bolshevism* presents a study of religion in the German totalitarian state that is on a par with his previous books on Bolshevism. It is not a large book and necessarily it is not complete. It is, however, closely reasoned and carefully written, making for a satisfactorily comprehensive exposition of the subject.

In a swift review of the religious differences that have divided the German people for four centuries, the author points out that the desire for a national church is no new thing in Germany, and the fanaticism with which they are fighting for its realization is but part of the *Weltanschauung*. This in turn is the logical continuation, and the final secularization, of the tradition which for decades past had nothing in common with Christianity, either Catholic or Protestant, except in name and terminology.

The topics of the book are "The Christian creeds and the German nation," and "The Christian Creeds under the Republic Régime." Next is considered the "Third Church" as the completion of the "Third Reich". The fight for Protestantism is taken up in three

chapters: " The ' German Christian ' Shock Troops "; " The Objective: The Church Governments "; " The Counter-attack by the Confessional Church ". The longest chapter in the little volume is " The Attack on the Catholic Church," which is followed by the concluding chapter on " The Outlook ". These chapter headings indicate that, while the book has few pages, there has been no economy of thought or of careful planning.

Those interested in affairs in Germany will find Dr. Gurian's little book well worth reading.

THE ODYSSEY OF FRANCIS XAVIER. By Theodore Maynard. Longmans, Green & Co., New York City. 1936. Pp. vii+364.

This so aptly entitled story of the greatest apostle since St. Paul is a worthy study of an epic of evangelical zeal. The conversion of the Orient was truly a conquest, and like all events of widespread importance, in the field of ecclesiastical as well as of profane history, it is humanly traceable to one personality of the particular epoch. Francis was not, indeed, the easiest of Loyola's recruits, though one of the earliest and possibly the most extreme. For it is a far cry from the Basque castle in the Pyrenees to the broad plains of India; a geographic descent analogous to the spiritual conversion from the complacent ambition and secure prospect of the Parisian student to the complete abandon and self-sacrificing struggle of the saint.

The name of Maynard has come to mean a proportioned approach, a perspective advancement and profitable achievement. In the present volume, the author's reverence for the miraculous prevents any rationalistic interpretation thereof; but his respect for the human personality, as the divine means toward marvellous ends, provides a reasonable insight into the workings of grace. Francis, like any saint, was entirely a man with a divine enthusiasm. The proper understanding of his life requires a wide range of research for the facts and a balanced inference where facts are wanting. Mr. Maynard has thoroughly grasped and combined the stature of the man and the spirit of his godliness. The sentimentalist looking for emotionally pietistic satisfaction will be disappointed. The author is not concerned with preaching, but with a factual presentation at once romantic and reliable. If there is a lesson in these pages, it is the imitability of Xavier's thirst for souls, if not of his heroic gestures in satisfying it. Although not scientific in the sense of being documentary, the book is neither superficial nor pedantic, but trustworthy and eminently readable; a welcome contribution to sane hagiography.

Book Notes

B. Herder Book Co., of St. Louis, sends us a copy of the fourth edition of a booklet that will be welcomed by all religious souls who are earnestly striving to walk, at however humble a distance, in the foosteps of the saints. It is safe to say that the brochure will commend itself not only by the worth of its contents, but also because of its author, Mother Francis Raphael, O.S.D., the A. T. Drane who needs no introduction to the English-reading Catholic world. The little volume, which is entitled *The Daily Life of a Religious,* contains ten chapters or ten familiar, practical instructions on the ordinary day's action, duties, difficulties, helps and hindrances of a religious or, by the same token, of any really earnest Christian soul. These pages, which offer the outpouring of a zealous heart and a graceful pen, are greatly to be commended to our readers for spiritual reading and meditation.

Devotion to Our Lady of the Miraculous Medal is experiencing an impressive increase in many places, and happily seems to be still growing. The Reverend Doctor Kieran Moran, C.M., of Philadelphia, is one of the foremost apostles of this devotion. He has opened novenas of the Miraculous Medal in some threescore parishes. These novenas, which renew themselves without interruption, have now been established in several hundred churches. Doctor Moran's little volume of *Miraculous Medal Novena Sermons* will be found full of suggestions for the preacher on these occasions. There are twenty-seven appropriate instructions in the book, linked together in such fashion as to serve as a series or as distinct units. (Central Association of the Miraculous Medal, 100 E. Price Street, Philadelphia.)

If you are looking for a Passion play that is not a series of homilies or a set of animated holy pictures, send for a copy of *Thy Will be Done,* A Drama of Passion Time in Three Parts, by Robert J. Murphy, C.S.P., and Cecelia Lenz. (Samuel French, 25 West 45th St., New York.)

Here is a play that is really one of intelligent artistic effort. The text is accompanied by a full technical apparatus, giving the description of lights, costumes, scenes, and characters, down even to the color of the ladies' sandals.

Among many striking features of this play one is more appealing than the rest, namely, the fact that the thoughts and words of its characters are *human.* The text is not a chain of pious exclamations (although there are some few needing elimination); nor does the action depend upon a narrator. Indeed, the problems caused and solved in this play by the Passion of Christ are the problems we are encountering to-day. They are the problems of unbelief, doubt, suffering, mixed marriage, and false notions of love and happiness. A parish which sees and hears this play enacted even by halfway capable actors will go down to their homes with a deeper understanding of what their faith in Christ really means. And their faith in Him will be stronger.

While the Redemptorist Fathers continue the moral-theological traditions of Saint Alphonsus, the Dominican scholars follow the lead of Saint Thomas. In the new and enlarged edition of the third volume of his *Summa Theologiae Moralis,* Father Merkelbach, O.P., not only adds the recent responses and decrees of the Holy See, but has, for evident reasons, developed extensively his former tract on Matrimony. (Paris: Desclée; pp. 1024.)

Teachers who favor the theses form in presenting their doctrinal matter and who like orderly proofs from Scripture, tradition and reason, will find this work acceptable. The author treats his subjects with something of the simplicity and clearness of Saint Thomas, whom he quotes almost exclusively. The fact that he includes more dogma than most moralists do is to be expected, and this treatment will appeal to the seminarians who appreciate some correlation in their studies.

With so much healthy, and some little unhealthy, examination of the consciences of the American priests appearing in periodicals, positive and constructive criticism is in place. Dom Francis A. Walsh, O.S.B., has edited the Encyclical "On the Catholic Priesthood" with an excellent commentary on the

application of the Holy Father's words to conditions in the United States—*The Priest, God, and the World*. The Encyclical Letter of the Holy Father is manifestly not to be read like the editorial in one's morning paper, but is to be meditated and reflected upon. As regent of the seminary at the Catholic University, Dom Walsh knows the problems of a proportionately large cross-section of the American men preparing for the priesthood. In giving what amounts to a manual of arms to these prospective captains in the army of Christ, the author automatically gives a *modus vivendi* to the priests who have been ordained in these last critical years. *The Priest, God, and the World* is a mirror of priestly conduct which each priest should examine to see how well he is clothed in priestly virtues. (Benziger Brothers, 1937; xiv + 154 pages.)

We are very glad to get a copy of *The Index to American Catholic Pamphlets*, and it is certain that many others will find it very useful also. The octavo brochure of 128 pages, compiled by Eugene P. Willging, and published by the Catholic Library Service, 382 Robert Street, Saint Paul, Minnesota, is worth its price, $1.25 a copy. With the growing use and increasing popularity of Catholic pamphlets in all literary fields, there is every reason to believe that this Index will be welcome by priests and schools as well as rack-tenders and librarians, looking for concise information on a multiplicity of subjects. No less than 1500 titles of as many American Catholic pamphlets in print on 1 January, 1937, are listed. All booklets issued in paper covers are included.

The Nurse's Manual is a joint compilation of the Reverend F. E. White and Sister M. Suitbertha, O.S.D., and contains prayers for one's personal devotion, pertinent instructions for Catholic nurses, and spiritual exercises in aid of the dying and of the departed. All of these are brought within a neat brochure of 138 well printed pages. (Catholic Book Publishing Company, New York City.)

Father Francis S. Betten, S.J., of Marquette University, deserves thanks for compiling *A Short Biography of Church History*. It is in pamphlet form (32 pages) and is designed especially for teachers and students not only of American, but also of general ecclesiastical history, ancient and modern. (Mission Press, Techny, Illinois.)

The twenty-second volume of the Oriental Commission of the Polish Academy of Sciences is devoted to an analysis of prophecy. (Abraham Heschel, *Die Prophetie*. Verlag der polnischen Akademie der Wissenschaften, Krakow. 1936. Pp. vi + 194.)

Dr. Heschel wrote his book to prove that prophecy is not accompanied by ecstacy. He does not even admit that prophets employed music as a means for entering into a prophetic trance, a fact generally admitted in the case of Elisaeus. To establish his point, Heschel quite arbitrarily selects his subjects for examination from among the *writing* prophets. Of these he examines only four, Isaias, Jeremias, Osee and Amos. These are the least embarrassing to a theologian who writes from the author's point of view. However, there are some facts in the life of Jeremias that are difficult to explain without having recourse to some sort of ecstasy.

The author explains prophecy by what he calls, *Pathos* and *Sympathie*, theologically novel terms, for which no clear explanation is given. The reviewer is still at sea concerning the meaning of *théologie pathétique*. In the case of the verb *octroyieren*, Heschel forces the German and French languages into a combination that results in little more than jargon. The book contains a great deal of learning, but seems to be rather unconvincing.

The teacher of philosophy will find the second volume of Fr. Pirotta's philosophical series a mine of information. (Angelo M. Pirotta, O.P., *Summa Philosophiae Aristotelico-Thomisticae*, Vol. II. Marietti, Turin. 1936. Pp. xxxi + 818.) The bibliography contains more than five hundred works. Many references and footnotes evidence the author's wide reading. He has given us an outstanding manual of cosmology. But the vast scholarship of the work is the occasion of an imperfection. Philosophers, theologians, scientists, literary writers, authors famous and obscure, ancient and modern, are quoted one after the other, in bewildering array, with little regard for their philosophical importance. Thus

one will find much of the doctrine of Aristotle and St. Thomas in Pirotta's book, but will painfully miss the discrimination and order of these princes of philosophy.

"To love and to serve" should be the motto of the Christian nurse. Upon the Catholic nurse devolves the added duty of caring for the spiritual wants of her patients. "She should realize her opportunity often to obtain the sacraments for sick persons who might otherwise die without them, and to assist in their ministrations." Very handy for instructions in preparing patient and sickroom for the Last Sacraments is the booklet *Manual for Nurses,* by Daniel E. Ostler, O.F.M. (St. Anthony Guild Press, Paterson, N. J.; pp. 57.) When and how to baptize in case of extraordinary births takes up an important section of the publication. Important too are the pages on reception of Holy Communion by the sick. The nurse must inform the priest of her patient's condition. She must be able to judge when the sick are capable of retaining the Sacred Species for the required length of time. The little volume deserves a place among any nurse's manuals.

Mr. Foster Stearns is the author of the very readable and duly documented *Bl. Adrian Fortescue, Knight of Malta.* The pamphlet is not a bald recital of facts, but draws striking parallels between the persecution of Henry VIII and the conditions "in several countries today".

The author, himself a convert to the Faith, does well in quoting Protestant sources in support of Catholic truth. For instance, on page 23, we read: "It is," says the Protestant Bishop Burnet, "a blemish never to be washed off, and which cannot be enough condemned, and was a breach of the most sacred and unalterable rules of justice, which is capable of no excuse; it was, the attainting of some persons, whom they held in custody, without bringing them to a trial." He recites the flimsy charges brought against them (i. e., "two gentleman, a Dominican friar, and a yeoman, were by the same Act attainted for saying, that *that venomous serpent, the Bishop of Rome, was supreme head of the Church of England*"); and continues, "Thus sixteen persons were in this manner attainted; and if there was any examination of witnesses for convicting them, it was either in the star chamber, or before the privy council; for there is no mention of any evidence that was brought in the Journals (of Parliament)." (Catholic Truth Society, 38, Eccleston Square, London, S. W. I., pp. 28).

It is always more interesting to consider facts than theories. The ideal presentation calls for a blending of both facts and theory. This is precisely what Helen Iswolsky, daughter of a former Russian Ambassador, does in her recent book *Soviet Man—Now.* Her sources are the *Pravda* and *Izvestia,* the official Communist Press in Russia. (Translated by E. F. Peeler; published by Sheed and Ward, New York; pp. 86.)

The world has heard theorizing enough on the Russian revolution and its principles. It has come to think of the Russian people as robots with no will, no intellect, but just a blind docility in following Marxist doctrines. The author however, shows us that the Russians are human beings who, far from accepting Marxism in its original form, are changing it to fit their needs. The past two years have seen the emergence of personalism in Russia which is a far cry from the complete submergence of the individual in the state. Even materialism and anti-Godism are no longer being stressed as formerly. The inference to be drawn is that these things, at least in the extreme, have failed to work and that Stalin has changed his tactics. One thing is certain, the social condition of the people has improved and with this improvement the author shows, a spiritual revival is already in progress. In other words, a new man is "aborning" in Russia to-day. He is the result of two forces, the revolution which wishes to treat him as a machine, and the past which no man of civilization can shake off completely. The author shows us that the future is not entirely pessimistic. No one who wishes to understand Russia to-day can ignore *Soviet Man—Now.*

The second volume of the *Dominican Library of Spiritual Works,* under the editorship of Anselm M. Townsend, O.P., is the Rev. Thomas Schwertner's *St. Raymond of Pennafort.* This type of work

exists in French, and it certainly was needed in English. Its purpose is to set forth Dominican spirituality in its various ramifications: theoretical, by means of spiritual and dogmatic treatises; practical, by the study of it in lives of great Dominicans. This life of *St. Raymond* belongs to the second category. He was born in Spain in 1175. After having studied law, he joined the Dominicans and later became Provincial General. During his life he wrote a "précis" of moral which to this very day is highly praised. Our Dominican author brings him out as one of the most influential men of the thirteenth century, and he shows it by pointing him out as the instigator of St. Thomas' *Summa contra Gentiles*, as a co-founder of a number of semi-military orders, as a counselor of kings, and as the inspiration of his Order. His main writings were more or less of an official nature. Accordingly, it has been extremely difficult to analyze his character and personality. Yet, Father Thomas seems to have done a good job of it. He portrays the Saint as an energetic worker, an important writer, a deep Dominican and a zealous saint. (Bruce Publishing Co., Milwaukee, Chicago, New York.)

Under the title *Peregrinus Apostolicus*, Giovanni Soranzo, of the Catholic University at Milan, has written a history of the pontificate of Pope Pius VI that is certain to be kindly received by historians and general readers interested in ecclesiastical history. In six long chapters and four appendices is told the story of the Pope's controversy with Joseph II, Emperor of Austria, regarding lay investiture and ecclesiastical rights. The book is well documented, and the author apparently had access to original sources in the Vatican and State archives. Pope Pius VI will be remembered by American Catholics as the Pontiff who issued the Bull of April 1789, erecting the See of Baltimore. (Milan: Società Editrice "Vita e Pensiero").

Although the name of Francis of Osuna is not unknown to those interested in the literature of the spiritual life, his influence in sixteenth-century Spain has never been fully appreciated. In his *Le Père François d'Osuna, Sa Vie, Son Œuvre, Sa Doctrine Spirituelle*, Father Fidele de Ros presents a study of this spiritual director of St. Teresa that seeks to give an adequate idea of his importance.

In the first part of his book Father de Ros gives a succinct but rather complete biography of Francis, although little is known of his early years. The second part is devoted to an analysis of his literary works. He is shown to be one of the originators of devotion to the Five Wounds of our Lord and to the Sacred Heart, and one of the first Spanish priests to write in a popular vein on the spiritual life. In the third part, the author throws into bold relief the ascetic doctrine of the Franciscan master. Three chapters are concerned with the exercise, the degrees and the theology of contemplation. The pages on the spiritual director, purity of intention and systematic prayer are among the best in the volume. The final chapter is an essay on the influence of this Spanish mystic, among whose disciples were numbered St. Teresa of Avila, St. John of the Cross, St. Peter of Alcantara, Balthazar Alvarez, and many others.

Students of Spanish history, of the Franciscan orders and of the spiritual life will find much to interest them in this rather bulky volume.

M. H.-L. Penido has contributed to the collection of *Cours et Documents de Philosophie*, a systematic essay on *La Conscience Religieuse*. It is a study in, or perhaps better, of, religious psychology from the empiric viewpoint. The five chapters of the book, which have been taken largely from a course given at the University of Fribourg, Switzerland, and revised for publication, treat of the object and scope of the empiric side of religious psychology, the various types of religious conversion and pseudo-conversion, some theories of asceticism, the question of *l'intuition "naturelle" de Dieu*, and finally, the religious experiences of the celebrated Marie de l'Incarnation.

As the empiric study of the religious conscience is at once most interesting and extremely difficult, it is well that the author at the outset emphasizes its limitations. Too many psychologists, acute observers in their proper experimental field, have been guilty of grave philosophical errors—of applying universally conclusions which represent their observations of the abnormal and insane,

of viewing man as a mere bundle of complexes rather than as a spiritual being. Examples are to be found in Pierre Janet, whose pathological explanation of asceticism would extend even to the Saints, and K. Schjelderup, whose *fantaisies freudiennes* are untenable. These theories the author fittingly rejects. He is able to call an old colleague of Janet's of the Collège de France, Henri Bergson, to bear witness to the mental health, the " bon sens supérieur " of some of the great mystics.

Marie de l'Incarnation, the subject of the last chapter, who combined deep contemplation with great activity, is an interesting character for the religious psychologist. Her activity, fired by missionary zeal, spread itself from France to America at a period when life was very " rugged " over here. She was foundress of the Ursulines in Canada. Many of her writings are extant and display deep spirituality. (Pierre Téqui, Paris.)

An interesting volume on Mariology, probably inspired by the centenary of the birth of Scheeben, 1935, has been recently edited by Carl Feckes (*Die braeutliche Gottesmutter.* Herder & Co., Freiburg in Breisgau. 1936. Pp. xvi + 202). The contents of this book have been taken from Scheeben's *Dogmatik.* Theologians mostly admit that Scheeben's *Dogmatik* surpasses his smaller works, hence this little book is a real theological treasure. What is more, Scheeben displays his theological acumen and originality, most in his Mariology. The editor has made Scheeben more readable, and one is relieved on not finding in this work the involved, lengthy sentences of the *Dogmatik.*

Sainte Thérèse de l'Enfant Jésus by Jacques Christophe, numbers 205 pages. Actually, there are probably less than one hundred rather small pages of print, since many numbered pages are entirely blank, many others hardly more than half filled, and still others have unusually liberal spacing between paragraphs.

The work is divided into three parts. The first, entitled " The Charity of Christ Urges Us On," treats of the early days of St. Thérèse before she entered the convent at Lisieux. The second, " To Love Christ as He Was Never Loved Before," gives a brief account of her life in the Carmel. The last part, " Charity Never Faileth ", tells us something about her influence in the world since the time of her death.

The book contains nothing about this charming Saint of God that has not been told before, but it is written in an interesting, lively manner. It can be read in less than two hours, and might therefore be the kind of book to suggest to those who as yet know nothing about the Little Flower and who haven't the time or the courage to read the longer biographies or the Autobiography itself. (La Bonne Presse, Paris.)

The author of *La Méthode intuitive de M. Bergson* and *Dieu dans le bergsonisme,* M. T.-L. Penido, which were so well received, offers us a new volume, *La Conscience Religieuse.* (Paris, Pierre Téqui; pp. 247). This systematic study is divided into five chapters. In the first, the author sets forth the principles of a *critique* of religious psychology. He states that a religious act may be studied from three distinct points of view, positive science, theology and philosophy, and gives an empiric study of the religious conscience. After the introductory chapter, M. Penido studies the principal types of religious conversion, the psychology of asceticism and the problem of " natural " intuition of God. The last chapter illustrates what precedes by a description of the religious and mystical life of Madame Marie Martin (Marie de l'Incarnation).

Although the book is not large, the author has succeeded in producing a fairly comprehensive piece of work. Most of the important contemporary systems of religious psychology, including James, Janet, Max Scheler, Schjelderup, and others, are considered. The book can be read with profit by any priest who has the care of souls, and it will be especially valuable to the priest who comes in contact with students who are exposed to the Godless psychology so popular to-day.

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THEOLOGICAL AND DEVOTIONAL.

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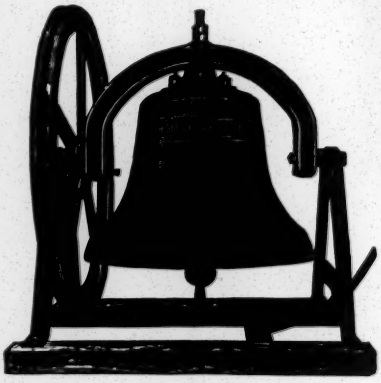

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